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MEMOIR OF M. JEAN FREDERIC OBERLIN, LATE PASTOR OF THE BAN DE LA ROCHE.

THE number of actively philanthropic individuals is but small, perhaps much smaller than most imagine. Many whose influence and property are advantageously employed for the benefit of their fellow-men, are unable to give their personal attentions. They may be ready to lend pecuniary aid, but excuse themselves from actual labour. The *onus* of benevolence lies upon the few. The consequence of this is, that there is a greater demand upon the zeal of the active than they are at all times prepared to meet; and, not unfrequently, the backwardness of those of whom better things had been hoped, and the overwhelming pressure of objects, somewhat tend to dishearten. In such circumstances, whatever facts or considerations may be useful to encourage the well disposed, to animate the depressed, and to quicken declining energies, should be carefully sought after, and judiciously employed. And perhaps nothing can be more suitably adduced as a stimulus to action, than the examples of persons distinguished by the variety and extent of their philanthropy; and especially of those who, having had to encounter difficulty and opposition, have not suffered any obstacles to subdue their ardour, and check their progress. We are happy in presenting to the notice of our readers some account of one whose life has

realized the truth of these observations.—M. Jean Frederic Oberlin, the Pastor of the Ban de la Roche, was a man who will ever be ranked among the benefactors of his race.

The Ban de la Roche, in the department of the Vosges, is a mountainous district in the N. E. extremity of France, on the borders of Germany, and about 220 miles E. of Paris. It consists of two parishes, Rothau and Waldbach: Rothau is placed at the height of 1360 feet above the level of the sea, and Waldbach at about 1800.

A hundred years ago this country was uncultivated, and scarcely accessible. Four-score families gained a scanty subsistence from its precarious produce, but lived in a state of deplorable wretchedness, being destitute of all the comforts, and provided with but few of the necessities, of life. Now, the population consists of upwards of three thousand, who procure their livelihood by the labours of agriculture and manufacture, and appear to be in every respect a contented and happy people. This great change is to be chiefly ascribed to the philanthropic exertions of M. Oberlin, who was pastor of Waldbach more than half a century.

Oberlin's predecessor, M. Stouber, began the work of reformation. Rightly judging that a good education is the basis of all social improvement, he directed his attention in the first instance to the state of the schools. He

found them miserably conducted : the masters themselves could neither read correctly nor write legibly ; and the time of the pupils was wasted by an entire want of method. M. Stouber instructed the masters, and at his own expense brought a teacher from the neighbouring country to introduce proper modes of tuition. Notwithstanding the prejudices of an ignorant people, who were averse to all innovation, much good resulted from these measures : the parents saw that the progress of their children was much more rapid than it had before been, and by degrees learned to appreciate the advantages they now enjoyed.

M. Oberlin was descended from a learned family at Strasburg, in the university of which town he received his education. Having determined to devote his talents to the cause of religion, he became pastor of Waldbach in 1767. Here, secluded from society, and almost out of the reach of his connexions, a fine opportunity presented itself of prosecuting his literary researches to an extent which in a more public situation would have been impracticable. The temptation was powerful and fascinating,—a cultivated mind must have felt its force. But Oberlin was swayed by nobler motives. As soon as he perceived the situation of his parish, and the great room for improvement, his resolution was formed. The good of his flock became the paramount object of his regard ; to them his best energies were devoted ; for their welfare he laboured with unwearied solicitude ; and he lived to see his exertions crowned with success.

When this estimable man entered on his pastoral functions,

there was not one school-house in all the five villages of his parish. A miserable hut with one little room was the only accommodation afforded. This difficulty was soon removed. Partly at his own expense, and partly by the assistance of some benevolent friends at Strasburg, M. Oberlin procured the erection of a suitable building in one of the villages. In the course of a few years the example was imitated, and there is not now a village without a school-house. Having engaged competent masters for these schools, M. Oberlin was anxious that the children should be in some degree prepared for the instruction they would now receive. For this purpose he hired governesses in each village, and placed under their care the younger children. Here they were taught to spin, to knit, and to sew. The conductresses were furnished with engravings of sacred and natural history, of which the worthy pastor himself gave the explanation, to be communicated to their juvenile pupils. In summer, they gathered plants, and learned their names, properties, and uses ; in winter, they painted little maps of the Ban de la Roche, France, Europe, &c. Thus trained, the children entered the public schools, where the masters taught them reading, writing, arithmetic, geography, and sacred and profane history. A weekly meeting of all the schools was established at Waldbach, when M. Oberlin inspected and examined them, communicated to them useful knowledge, and distributed prizes of valuable books, furnished by the generosity of his friends at Strasburg. Other improvements followed. A public library was formed ; an electrical machine and mathematical instruments were procur-

ed; a collection of indigenous plants was arranged; and care was taken that the botanical knowledge already acquired by the children should be extended and put into practice. When they walked in the fields, they were instructed to mark such plants as were useful for food, and to destroy such as were poisonous. This knowledge proved so beneficial, that "during the disastrous months of 1817, when the harvest failed, and potatoes were extremely scarce, the accurate acquaintance of the people with the vegetable productions of their canton, contributed to prevent the most distressing diseases."

M. Oberlin was also successful in materially improving the *agriculture* of the Ban de la Roche. The first object of his care was the repair and widening of the roads,—a most useful undertaking in a country where the torrents, pouring down from the summits of the mountains, frequently cause considerable landslips, to the great loss of the cultivator. In furthering this important business, the pastor laboured with his own hands, selecting for himself and his domestic servant the most difficult and dangerous spots. Animated by his example, the whole parish set about the work; walls were raised to prevent the sliding of the earth; the torrents were stopped or diverted, and intercourse permanently established between the five villages. When this was accomplished, they proceeded to open a communication with the great road to Strasburg. In effecting this, rocks were to be blasted, a wall built, a bridge erected over the river Brusche, and funds for the whole were to be procured. Nothing was impracticable; every difficulty yield-

ed to the enthusiasm of the villagers. They laboured with an energy that braved danger and despised fatigue. Implements were wanting, their pastor procured them; expenses accumulated, he interested his *bourgeois* and his distant friends, and funds were provided; and in two years, in spite of every obstacle, the work was completed.

When the poor labourers broke any of their tools, they were often at a great loss, through want of money, to purchase new ones. M. Oberlin opened a warehouse, where he sold every article of this kind at prime cost, and gave the purchasers credit till their payments came round. He selected lads of suitable talents, clothed, and apprenticed them in neighbouring towns, and thus succeeded, in a few years, in introducing into the country wheelwrights, masons, smiths, joiners, and glaziers, of which trades there where no persons before in the neighbourhood.

In 1767, there was no fruit in Waldbach but wild apples. M. Oberlin was anxious to induce his parishioners to plant trees of various kinds. The method he adopted on this occasion was singularly ingenious. Aware of the reluctance of country people to be instructed by citizens, he silently took advantage of their curiosity. Two fields belonged to his parsonage, which were crossed by a public foot-path. "Here he worked with his servant, dug trenches, planted young trees, and placed round them the earths which he thought most likely to promote their growth: he then obtained slips of apples, pears, cherries, plums, and nuts, made a large nursery ground, and waited with patience the period when his parishioners, observing the

success of his experiments, would come and request him to assist them in rearing trees for themselves. His expectations were not disappointed; the taste for planting was diffused, and the art of grafting, which he taught the people, was generally practised."

Various other advantages have resulted from the labours of this extraordinary man. The improvement of the breed of cattle; the successful introduction of the artificial grasses, sainfoin, and clover; the great increase in the growth of potatoes, which form the principal subsistence of the Rochois; the employment of the young, during the winter months, in manufacturing useful articles from straw, knitting, dyeing, spinning cotton, and weaving; the culture of flax; the establishment of an agricultural society, of a dispensary for the sick, of a loan fund for the necessitous, and for the liquidation of debts;—the happy termination of a law-suit between the *seigneurs* and the peasantry, which had been prolonged for more than eighty years, and which had impoverished the parties by enormous expense, and diffused a spirit of litigation and intrigue—all bear testimony to the zeal and disinterestedness of M. Oberlin, and the invaluable benefits which the inhabitants of the Ban de la Roche have derived from his counsels and his exertions.

The numerous and diversified engagements of this excellent man were not suffered to infringe on the claims of personal religion, or the sacred obligations of pastoral duty. In instructing his flock he ever felt the highest pleasure; and to visit the sick, and console the dying, he would encounter any hardships, climb the steepest mountains, plunge into pathless

snows. Nor were the private exercises of devotion neglected: a portion of his time was regularly employed in reading and meditation; and in prayer whole hours were not unfrequently spent. Doubtless his mind was thus prepared and strengthened for the arduous duties in which he was incessantly engaged, and supplied with "grace sufficient" for his necessities.

M. Oberlin had the honour to be the first foreign Clergyman who corresponded with the Committee of the British and Foreign Bible Society. His letter to them, dated Nov. 3, 1804, is a very interesting document. Having acknowledged a grant of £30 for the purchase of Bibles, he mentioned three excellent females, Sophia Bernard, Maria Schepler, and Catharine Scheidegger, to whom he intended to present copies of the Sacred Volume. The character of Sophia Bernard is thus drawn:—

"Sophia Bernard is one of the most excellent women I know, and indeed an ornament to my parish. While unmarried, she undertook, with the consent of her parents, the support and education of three helpless boys, whom their wicked father had often trampled under foot, and treated in a manner too shocking to relate, when, nearly starving with hunger, they dared to cry out for food. Soon afterwards, she proved the happy means of saving the lives of four Roman Catholic children, who, without her assistance, would have fallen a prey to want and famine. Thus she had the management of seven children, to whom several more were added, belonging to members of three several religious denominations. She now hired a house and a servant girl, and supported the whole of the family entirely with her own work, and the

little money she got from the industry of the children, whom she taught to spin cotton. A fine youth, of a noble mind, made her an offer of his hand; she at first refused, but he declared he would wait for her even ten years; when she replied that she could never consent to part with her poor orphans; he nobly answered, 'Whoever takes the mother, takes the children too.' This he did, and the children were brought up by them in the most careful manner. They have lately taken in other orphans, whom they are training up in the fear and love of God."

In the year 1818, the late Rev. John Owen, one of the Secretaries of the Bible Society, made a tour through France and Switzerland, and visited the Ban de la Roche. The account of his interview with M. Oberlin is exceedingly interesting.

"I cannot describe the sensations with which I entered the mountainous parish (containing five villages, and three churches) in which this primitive evangelist (who for more than half a century has occupied this station) exercises his functions; and still less those with which I entered his residence, and approached his venerable person. The reception he gave me was such as, from the profound humility of his character, might have been anticipated. My visit to him and his flock was wholly unexpected; and, when I announced to him, in my introduction, that I appeared before him as the Secretary of the British and Foreign Bible Society, to testify, on their part, the respect and affection with which they regarded him, as one of the earliest and most interesting of their foreign correspondents, the good man took me by the hand, and drew me gently towards the seat which he usually occupies,

exclaiming, but without any turbulence of either voice or manner,—'Sir, this is too great an honour;—how shall I answer words like these?' After the first emotions had subsided, our conversation became familiar; and as it never ceased, from that time to the moment of our separation, to turn, more or less, upon the things pertaining to the kingdom of God, as they appeared in the small scale of his own, or the great scale of the Bible Society's labours, it never ceased to be deeply interesting, and pregnant with edification.

"The Sunday exhibited this venerable man in the pastoral character, under which it had been so much my desire (might it but be permitted me) to see him. As he makes the circuit of his churches, the turn on this Sunday belonged to Belmont, distant about half a league from the parsonage of Waldbach. At ten o'clock we began to move. M. Oberlin took the lead in his ministerial attire, a large beaver and flowing wig, mounted on a horse brought for that purpose, according to custom, by one of the bourgeois of the village, whose turn it was to have the honour of fetching his pastor, and receiving him to dinner at his table. I rode as nearly beside him as the narrow track would allow. Mr. Rönneberg, accompanied by Mr. Daniel Le Grand, followed. The rear was brought up by the bourgeois before mentioned, carrying a leathern bag, slung across his shoulders, which contained the other part of his minister's dress, his books, &c. and a respectable peasant as an attendant on the general cavalcade. I will not detain you by particulars, which, however interesting, would draw me too far from the main object of my attention. I will only say, that the appearance of the congregation, their neat and

becoming costume, their order, and their seriousness, together with the fervour, tenderness, and simplicity, with which the good minister addressed them, both in his sermon in the morning, and his catechetical lecture in the afternoon, conveyed to my mind the most delightful impression—that of a sincere and elevated devotion. The interval between the services was passed, partly in dining at the house of the happy bourgeois, (for the duty of fetching and entertaining their pastor, is, in the estimation of this simple people, a privilege of the highest order) and partly in visiting some of the excellent individuals, both men and women, but particularly the latter, in which this part of the parish abounds. The affability and graceful condescension with which the pastor saluted every member of his flock, wherever he met them, and the affectionate reverence with which young and old returned the salutation, were peculiarly pleasing: it was, on both sides, if a ceremony at all, the ceremony of the heart. On our return to the parsonage, the evening was passed in edifying conversation, and concluded by a French hymn, in which all the household united. The scene was truly affecting. It was not without many an effort that I tore myself from it, and hurried from Ban de la Roche, that seat of simplicity, piety, and true christian refinement, to resume my journey along the beaten road, and to pursue my object among scenes, which, whatever pleasures I had to expect, would suffer in the comparison with those which I had left behind me.”

By the kindness of Providence M. Oberlin's life was unusually protracted. He was not called away from his labours to his reward, till he had reached his eighty-sixth year. If life be measured

rather by actions than by time, his was indeed a lengthened existence. Few live so long; still fewer live so well.

We have thus given a brief sketch of the character and labours of this most extraordinary individual.* His death took place on the first of June in the present year. We are unacquainted with the circumstances connected with it; but it cannot be doubted that such a man would meet dissolution without fear, and enter triumphantly into the “joy of his Lord.”

May the excellences of M. Oberlin find many imitators! May divine goodness raise up successors, who, animated by the same spirit, and following so illustrious an example, shall be the means of perpetuating the felicity of the Ban de la Roche!

C.

ON THE PRACTICAL INFLUENCE OF THE DOCTRINE OF ELECTION.

To the Editor of the Baptist Magazine.

SIR,

WHEN the Apostles of our Lord speak of the doctrine of Election, they clearly shew that it had made a pleasing impression on their minds. There is a glow of feeling manifest in their expressions, which proves that they not only believed the doctrine, but felt that it was a source of the purest gratification, and of the most powerful motives to christian exertion. Many, however, in our day, view this doctrine with extreme suspicion:—they grant that it *may* be true—they believe it is—but it ought *never* to be brought for-

* We have derived the materials for this memoir from a very interesting pamphlet published some years ago by the Rev. Mark Wilks, and entitled “the Ban de la Roche and its benefactor, M. Jean Frederic Oberlin,” and from the reports of the British and Foreign Bible Society.

ward:—or if it must on any peculiar occasion be exhibited and acknowledged, it should be carefully guarded; because, it is so likely to be abused, that it is really dangerous!

Nothing can more completely prove that such persons' sentiments and feelings are very different from those of the Apostles. *They* did not avoid mentioning the doctrine of Election; they were not afraid of its consequences; it warmed their own hearts, and they expected it would animate others also in a similar manner.—Still it must be kept in view, that it was the doctrine as *they* held it that produced this effect; not the doctrine of the proud and presumptuous, who supposed that they were the Elect of God without giving any reasonable evidence that this was their character. *Their* doctrine was, that God had from the beginning chosen his people, *through sanctification of the Spirit, and belief of the truth*:—that, whom he did foreknow, he also *did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren*;—that they were chosen in Christ, that they might be *holy and without blame before him in love*:—*elect through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ*. Now, here the enquiry is,—does a view of the grace that brings us to the knowledge of the truth, and to a conformity to the image of Christ, promote our holiness and happiness, or does it promote the contrary end? Was the Apostle Paul correct, when he exhorted his friends at Colosse, *to put on AS THE ELECT OF GOD, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, and long suffering*; or would it not have been an improve-

ment to have urged the exhortation, but to have been silent respecting the doctrine of *Election*? Such is the question now before us. Permit me then to observe,

I. *This doctrine is calculated to produce the strongest feelings of humility and thankfulness.*

If any thing can point out that our salvation is not of ourselves—that naturally we are not worthy of it—that we were running on in the road to destruction—and that we owe every thing to *sovereign mercy*, it is the doctrine now before us. For what have *we* done? What have *we* deserved? The more we enjoy of the hope of eternal life, the more we feel that it is a *gift*, a *free* gift; for if God had not chosen us, what reason can we have to think we should ever have chosen *him*? Hence a strong sense of obligation, and a conviction of unworthiness that humbles us in the dust, in precise proportion to our correct sense of the benefit we have received.

It may perhaps be said, this feeling arises merely from the hope of the Gospel, and not from the doctrine of Election:—but is the hope the *less*, or the feeling the *less vivid*, because it derives its origin from the divine *design*? Where had we been, if God had not first chosen and then drawn us to the knowledge and love of himself? Mark the glow of feeling in the mind of the Apostle Paul on this subject, Eph. i. 3—6. Besides, which system presents greater reasons for gratitude—ours, or that of our opponents? *Our opponents* say, concerning themselves, God foresaw that we should repent and believe in Christ, and therefore he calls us his elect:—*We* say, if we are so happy as to be of this number, we are sure it is because in the first instance God turned our hearts; for if he had

not first loved us, and exerted his sovereign power in our salvation, we had been yet in our sins. Between these two views the difference is so great, that it is evident which produces the most humbling and thankful feeling; nor can any thing of real weight be urged in reply, unless it can be proved that man is not in that state of dependence, which supposes that his first conversion, and his succeeding progress are owing to a constant supply of spiritual aid. Under any other consideration, the more we feel we have received *mercy*, the greater will be the sense of our *obligation*; especially when we view the mercy as the result of a design laid in Christ before the foundation of the World. This was clearly the view the Apostle took of the subject, as it respected himself and Timothy, when he is encouraging *him* not to be ashamed, but to be partaker of the afflictions of the Gospel according to the power of God; *who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.* 2 Tim. 1. 8, 9.

II. Farther, *this doctrine is peculiarly fitted to excite attention to considerations of the most evangelical nature.*

1. It supposes that the designs of grace are fulfilled by a *train of means and influences which are always in operation*; and to which, therefore, the true christian's attention is habitually directed. God chooses his people through sanctification of the Spirit and belief of the truth. So that, while it is granted that the designs of God fail not, yet the salvation which he will certainly bestow is enjoyed in consequence of *truth* impressed

on the mind, and of the *sanctification* of God's Holy Spirit, disposing the Christian to receive it, and to seek for daily assistance, that he may daily live unto God. The Elect of God are taught by the New Testament, that their salvation is *worked out* (to use the Apostle Paul's expression) by the power that *works in them* to will, and to do of his good pleasure; and therefore, they are urged to christian diligence, from the encouragement that they shall have strength equal to the day, and the conviction that their labour shall not be in vain in the Lord. They learn that the difference between those whom God *HAS chosen*, and those whom he has *NOT* chosen, but who may yet *partially* resemble them, lies here—in the one there is a *continuance* in the ways of the Lord, accompanied by the evidences of *spiritual life*, through the whole of their earthly journey; in the other there is *not*. The grace that distinguishes the Elect, deeply impresses on their minds the value of a *life of faith* in Christ Jesus; it is a grace that *lives* in their hearts, and keeps them alive in holy activity; and hence in proportion to their conviction of the truth before us, as stated in the Scriptures, will be their attention to whatever will increase the evidence that *their* faith is the faith of *God's elect*; and their prayer, that the Lord will perfect that which concerns them, and preserve them unto his heavenly kingdom.

2. Again, the doctrine of election shews us, *that there is a character to cultivate, not only by assuming a correct exterior, but by living under the influence of holy principles.*

The Apostle Paul says, *put on therefore, AS THE ELECT OF GOD,*

holy and beloved, bowels of mercies, &c. Chosen in Christ, according to the riches of divine mercy, they were called upon to shew *bowels of mercies*; as the Election of God completely excluded boasting, they were to put on *humbleness of mind*; and so respecting the other parts of the Apostle's exhortation. Through the whole he seems to say, "if you do not cultivate these holy principles and practices, you do not act in character *as the Elect of God*. The children of a King should not disgrace their royal parent. See, therefore, what manner of persons *you* should be, who are the chosen of God unto eternal life."

3. Once more, this doctrine exhibits *peculiar encouragement to pray*, in proportion as we have any ground on Scriptural principles to hope that we are the Elect of God.

This is forcibly stated by the Lord himself. *Shall not God avenge his own ELECT, who cry unto him day and night, though he bear long with them?* Luke xviii. 7. Separate from their being his *Elect*, they had no claim on his attention except as *creatures* of his hand; but since they were his *elect*, it was a certain case that he would avenge them; and hence their peculiar encouragement to entreat mercies of the God of Heaven, who would avenge them speedily, and not give them reason to suppose that their prayer had not been heard. No such encouragement as this can arise from the Arminian system, nor can I conceive how the words of the Lord can be explained upon that plan, so as to give them their proper force.

III. *The doctrine of Election is frequently the christian's support and direction in times of affliction and difficulty.*

We may not always be able to use it aright, but its tendency to do us good is not the less real on that account. God often places his people in the furnace of affliction, and then the question comes home to the heart, What hope have we that we are *his*, and that the discipline we receive is *correction* for our profit, and not in the worst sense of the term, *punishment*? If we have a good hope through grace that we are the *Lord's*, that we love him, and are *the called according to his purpose*, we then know that all things will work together for our good. But if the doctrine of election is *denied*, the ground on which this consolation is builded is taken away; for the whole of the Apostle's reasoning on this consoling declaration is connected with it; and both the prayer and the hope which arise from it would be taken away, if there were no *calling according to God's purpose*, and no *predestination of grace* which would end in eternal glory. Observe the manner in which the Apostle unites these subjects together, Rom. viii. 28—30.

It is fitted also to direct and encourage a *prodigal* to return to his father's house, and again to seek his favour. For if, when he is come in any measure to himself, and reviews the days that are past, he has reason to hope that he once knew the grace of God in truth, he takes courage again to seek the joys of his salvation. The gifts and calling of God are without repentance. He says—*I will arise and go to my Father*—he is a *Father still*! I will entreat him to *restore* my soul, and carry forward the designs of his mercy, by cleansing me from all iniquity, and making me fit for his kingdom and glory.

We shall conclude by briefly noticing an objection or two. It

may be said, though there are some *encouragements* arising from the doctrine of Election, yet there are also *discouragements*, which are powerfully felt by the young and the weak, who often say, "if we are not the elect of God, all our endeavours will be in vain; for if we are *not* the elect, nothing can now place us in that number."

Let it be observed in reply, a similar objection might be urged with equal force, if the doctrine of Election did not exist. For if God *foreknows* who will receive the Gospel, and who will reject it, it is quite as certain which part any individual will adopt, separate from the doctrine of Election, as it can be on the ground of it; and nothing can eventually alter what God *knows* will be the fact. It is therefore wrong to foster discouragement because of the prior certainty of what takes place, and then blame the doctrine of Election as the cause of it.—Besides, when God calls his Elect, it is not *as Elect*, but *as sinners*, whom he leads to himself by his regenerating grace, by which they are drawn to trust in Christ, that they may live through him.

The objector may add, but if I am not *elect* I shall not *be saved*. True:—but surely you do not want to prove that you are *not* of the number of the Elect; and there is such a thing as *making your calling and election sure*. Is it not then a wiser way to ask how *this* is to be done, and to attend to the directions which will answer this end, than to entangle ourselves with an objection, the tendency of which is to lead us away from the source of life. Our ignorance should prevent our reluctance to attend to the plain part of God's truth. We know not that the most profligate man in our streets

may not be one of the Elect of God, and may not at this moment be under a secret process that will bring him to repentance. We know not the secret designs of God respecting a thousand other things, and yet we acknowledge that we ought to walk in the plain path of truth and duty, and for all that is future to trust in the Lord. Let us in the present instance act on the same principle.

But it is said, the choice which God has made of a people to shew forth his praise *is a fact*; the number *will not be enlarged*, and if we are not included in it we shall be lost for ever.

It is granted that the number is fixed, and will not be enlarged: but there is one peculiarity attending it, which deserves the regard of every one embarrassed by this difficulty, which is, that he who so earnestly desires that he may be found of this number, that he would use all the necessary means of obtaining a place among the Elect, if it were within his reach, is proving that he *is* of that number. He who goes the farthest to seek the salvation of the Lord, and to do his will, gives the greatest evidence that this is the effect of his being chosen of the Lord to eternal life.

To conclude, nothing can so decidedly encourage our hope in God as the *immutability of his counsel*, nor produce such a feeling of *security* to those that trust in him. What can more fully engage us to rely on his directions, than his boundless wisdom? What can induce us so firmly to give ourselves up to him, as his faithfulness and truth?—What can be such a ground of hope as the reflection that he changes not?—And what is the Election of his grace, but the union of his wisdom, power, faithfulness and immutability, all

combined in and through Jesus Christ, for the purpose of saving those who would never have chosen him, had he not first chosen them? We may, therefore, say in the language of the Psalmist, with holy exultation, *thy counsels of old are faithfulness and truth*; or in the still higher tone of the Apostle, *What shall we say then? If God be for us, who can be against us? Who shall lay any thing to the charge of God's Elect?*

MICROS.

ON THE ROMAN CATHOLIC SYSTEM.

No. V.

Scripture and Tradition.

BESIDES the methods already noticed, by which the Romish Church aims to neutralize the effect of the Word of God, there is one more which must now be mentioned. It is this—*Scripture itself is made to derive its authority from tradition and the decrees of the Church.* Dr. Milner, in his “End of Religious Controversy,” has unequivocally expressed this sentiment. “Tradition,” says he, “conducts us to Scripture:” “Tradition lays a firm ground for divine faith in Scripture—these two united together as one rule, and each bearing testimony to the living, speaking authority of the Church in expounding that rule.” “The whole right to the Scriptures belongs to the church. She has preserved them, she vouches for them, and she alone, by confronting the several passages with each other, and with tradition, authoritatively explains them. Hence it is impossible that the real sense of Scripture should ever be against her and her doctrine; and hence, of course, I might quash every objection you can draw from any passage in it by this short reply—*The Church understands the passage differently*

from you; therefore you mistake its meaning.” pp. 61. 104. 106. *Fifth edition.* Most convincing arguments, truly!

Protestants receive the several books of Scripture on the ground of the evidences of their genuineness and authenticity, and the proofs of their inspiration. These evidences are external and internal, partly derived from the testimony of those who lived nearest the respective periods of the publication of the books, and partly from examination of the books themselves, and comparison of their contents with other authentic and contemporary documents. They regard Fathers and Councils as *witnesses*, not as *authorities*—and receive their *evidence* in respect to *matters of fact* with which they had opportunity to be acquainted, without binding themselves to pay any deference to their *opinions*, which were often sufficiently whimsical and absurd. Roman Catholic writers have completely overlooked these distinctions, and would make it appear that even Protestants are obliged to have recourse to tradition, to establish the authority of Scripture. The fallacy of their arguments, and the disingenuous use they make of them, must be evident to every thinking mind.

The difference between Protestants and Roman Catholics, as far as the authority of Scripture is concerned, may be thus stated. The consistent Protestant examines evidence, and judges accordingly—the Roman Catholic is saved the labour of thinking, for his Church has provided for him an opinion ready to his hand. The Protestant receives the Scriptures, because he is convinced of their divine origin—the Roman Catholic, because they have the sanction of the Hierarchy. The Protestant says, “The Bible, the Bible only”—the

Roman Catholic splits his vote, and gives one half to Scripture, and the other half to tradition. The Protestant opens the sacred book under a deep impression of his responsibility for the right use of it, and reads that he may discover the truth, and know the will of God—the Roman Catholic has nothing to discover, for the Church, kind mother! has not only given him the book, but has also spared him all the trouble of understanding it, and furnished him with interpretation as well as text. From the Bible the Protestant knows no appeal—but the Roman Catholic is taught to distrust the Scriptures themselves, when they appear to oppose the opinions and practices of the Church, and to look up to a higher power. In fine—the faith of the latter stands “in the wisdom of men”—of the former, “by the power of God.” Protestantism is a “reasonable service;” Popery is blind and slavish submission. To the Protestant, Scripture is a “light to his feet, and a lamp to his paths:”—to the Roman Catholic, the holy book is of little use; for should he ever obtain from his confessor the privilege of reading it, he dares not exercise his own mind in its interpretation; he is ever afraid of being led into some opinion which his Church has condemned, and he finds it safer to submit humbly to the Priest, and make sacrifice of his understanding and conscience.

That very little regard is paid by the Roman Catholic system to the Scriptures, may be proved from the books of devotion published for the use of the laity of that communion. Directions are given, with remarkable minuteness of detail, for the regulation of every day’s “exercise;” and the good Catholic is told how often he is to make the sign of the cross,

and to “pray the Blessed Lady to be a mother to him,” and to “recommend himself to his good angel, and all the court of heaven,” &c. &c. He is reminded, too, that there are certain “principal commandments” of the church to be observed, chiefly regarding holy days, fasts, confessions, and tithes. (See *An Abstract of the Douay Catechism*, p. 44. 76. *Garden of the Soul*, p. 170—177.) But not a word is said of the Scriptures: to read the Inspired Volume is not one of the “principal commandments” of the Church; on the contrary, every possible impediment is thrown in the way of this duty, and the utmost care is taken to prevent the word of God from taking effect. No exhortations are given to “search the Scriptures;” they are *not* regarded as “able to make us wise unto salvation.” Indeed, a *poor* Roman Catholic can rarely possess the whole Bible, as authorised by his Church; for the cheapest edition he can procure will cost him *a guinea!* But the Protestant may get one, from the Bible Society, for *three shillings!*

Declarations have been recently issued by the Roman Catholic Archbishops and Bishops, both of England and Ireland, purporting to contain authentic statements of the faith and practice of their Church, and evidently composed with a view to remove, if possible, the opprobrium under which Popery has long laboured in this country. They are so cautiously and plausibly written, that many Protestants, it is to be feared, will be deceived, and conclude that the Roman Catholic religion is no longer what it was, but that it has now become rational and harmless. We are ready to admit that Popery in *England* is somewhat different from Popery on the Continent; yet only for this reason, that it is kept

in check by Protestantism, and that Roman Catholics living in this country become in some measure *Protestantized*. But we must protest against regarding the Declarations above-mentioned, as fair or authentic statements of the Roman Catholic System. *Would they be acknowledged at Rome?* We throw not. And are these Archbishops and Bishops at liberty to promulgate such papers, and announce them as authorised and official documents? Certainly not: they can only be regarded as the sentiments of those whose names are affixed to them. The Rev. J. B. White, in his late "Letter to Charles Butler, Esq." has very properly remarked—"You, as an individual Roman Catholic, have no right to shape your own creed. You are, on that point, under a well-known allegiance. Never forget, Sir, I

entreat you, that neither you, nor your writers, nor your bishops, have any judgment of their own on these matters. You are all *subjects*; all minors." pp. 4. 34.

We must have recourse, then, to unquestionable authority. Such is the Council of Trent. The decrees of this celebrated Assembly, respecting the Scriptures, have been already noticed in a former Essay; we will now compare them with the "Declarations" of the Archbishops and Bishops; and the result will prove, that notwithstanding all their attempts to disguise or modify the peculiar doctrines of their Church; there is, on this subject, an entire agreement with the injunction of the Council, and of the "Congregation of the Index," appointed by its authority, whose "Rules" were afterwards sanctioned by Pope Pius IV.

Council of Trent, A. D. 1546: and Congregation of the Index, A. D. 1564.

"THE Holy Synod decrees and declares, that the old *Vulgate Edition*, which has been so many ages approved and used in the Church, shall be regarded as *authentic*, in all public readings, disputes, and discourses, and that no one shall dare or presume, on any pretence whatever, to reject it."

"*The Bishop or Inquisitor, with the advice of the Parish Priest or Confessor, may give permission to read the Scriptures, as translated by Catholic Authors into the vernacular tongue, to those who are likely to obtain an increase of faith and piety, and not injury, by such reading.*"

"The Council decrees that no one, relying on his own wisdom, in matters of faith and manners, shall dare to interpret Sacred Scripture contrary to that sense which Holy Mother Church hath held and still holds, whose it is to judge of the true sense and interpretation of Scriptures."

"It is manifest by experience, that if the Sacred Scriptures in the vernacular language should be every where indiscriminately permitted, more harm than utility would, through the rashness of men, arise therefrom."

English and Irish Archbishops and Bishops A. D. 1826.

"THE Catholics of England and Ireland, of mature years, are permitted to read *authentic* and approved translations of the Holy Scriptures, with explanatory notes."—"Such as are acknowledged by ecclesiastical authority to be accurate."

"The Catholic Church has thought it prudent to make a regulation, that the faithful should be guided in this matter by the advice of their respective Pastors."

"When the Scriptures so read and circulated are left to the interpretation and private judgment of each individual; then such reading, circulation, and interpretation are forbidden by the Catholic Church."

"The unauthorised reading and circulation of the Scriptures, and the interpretation of them by private judgment, are calculated to lead men to contradictory doctrines on the primary articles of Christian belief—to errors and fanaticism in religion, and to seditions and the greatest disorders in States and Kingdoms."

In other parts of the "Declarations" the Archbishops and Bishops have so contrived it, as to conceal or explain away the most flagrant abominations of their System; but the preceding comparative view will shew, that on the subject now under consideration, their opinions are fully as monstrous as those of the Council of Trent. The inference is — that Popery is unchanged — and that a Roman Catholic priest, conscientiously discharging the duties of his office, will, if he cannot prevent his flock from reading the Bible, endeavour to make it a dead letter.

Here we close our remarks on Scripture and tradition. The subject of the next Essay will be the important doctrine of *justification*.

C.

ON THE NECESSITY OF CHRISTIAN EXERTION IN BEHALF OF THE JEWS.

His soul was grieved for the misery of Israel. Judges x. 16.

MR. EDITOR,

To a contemplative and sensitive mind, the present melancholy and degraded condition of the Jews, the ancient people of God, when contrasted with their once exalted station, can scarcely fail of conveying sentiments and feelings of compassion and sympathy. Their Temple, once the favoured dwelling-place of the visible presence of Jehovah, now raised to the ground — their altars, once smoking with the victims of divine appointment, now thrown down — the fire of their incense, once sending forth a delightful fragrance, pleasant to the smell of the great King of Zion, now put out for ever — their city and country, once the pride of the earth, the dwelling-place of patriarchs, prophets, and priests, and even of the bless-

ed Jesus himself, now a heap of desolation and ruins, ("Who would have believed that the Kings of the earth should have entered into the gates of Jerusalem?") — their scattered bands, now driven into every nation under the Sun, "an astonishment, a proverb, and a by-word, among all nations, whither the Lord hath led them," — and those that remain to witness the mournful devastation of their devoted country, the powerless vassals of cruel and merciless oppressors, — all exhibit the sad indications of departed glory. — Surely then, I say, even such a mind, (though unawakened to a consideration of the spiritual darkness of the Jew,) when reflecting on these things, would be "grieved for the misery of Israel." But when the Christian contemplates the Jew, he beholds him enduring the frowns of an offended God, — he views him suffering under the penal consequences of that awful imprecation of divine vengeance, which still cries out against the devoted descendants of those who imbrued their hands in the murder of the Prince of Life — "his soul" will, in the highest sense, "be grieved for the misery of Israel." It is true, a feeling of indignation and abhorrence may justly arise in his bosom, whilst contemplating the Jew as allied to the authors of that sin which completed the measure of the iniquities of Jerusalem, already stained with the blood of prophets, and righteous men; — but when he remembers that it was his own sins which were the procuring cause, he will turn with compassion to weep over this melancholy and awful exhibition of human depravity and guilt, and like his divine Redeemer, will say, "Father forgive them, for they know not what they do."

Such, one might suppose, would be the natural and legitimate effect produced on the mind of a Christian, when he turned his attention towards the interesting subject, now under consideration. What was the effect produced on the mind of the Saviour, when in the vision of prophecy he foresaw the approaching calamities which already threatened this blinded and unhappy people? Let us turn to that affecting record of his tender sympathy which we find in the 19th chapter of Luke. "When he was come near, he beheld the city, and wept over it; saying, if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes."—What was the effect produced upon the mind of the Apostle Paul? Let us read the affectionate effusions of his heart, preserved to us in the 9th chapter of the Romans. When lamenting over the apostacy of the Jews, he ushers in, with a solemn preface, that declaration of his feelings which we there find: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart." But alas! with multitudes of Christians of the present day, "the misery of Israel" seems to be a matter which has escaped their notice and attention; and whilst they are sending forth their missionaries to the Gentile, Israel is neglected and almost forgotten. That this neglect on the part of Christians is mainly attributable to the circumstance of their attention not having been sufficiently drawn to the subject, I am constrained to persuade myself, since no reasonable motive can be assigned for the neglect; but lest any should suppose that

such neglect is an indication of some undiscovered objection lying at the foundation of such exertions, I would briefly mention a few considerations which tend to shew, in a forcible manner, the obligations Christians are under to attempt the conversion of the Jews.

That some distinct effort is necessary to be made, in order to bring the Jews under the sound of the Gospel, few that are at all acquainted with the matter will be disposed to deny; and that there is ample scope for exertion, and Christian liberality, and zeal, will probably be as little doubted. I would observe then, as indicative of the obligation which exists—

I. *That the commission of Christ to his Apostles is universal*—"Go ye into all the world, and preach the Gospel to every creature,"—Mark xvi. 15. The commission of the Divine Redeemer being thus expressed in general terms, we are bound to interpret it in the largest and most ample manner which the words will justify; and if it be so interpreted, it is plain to every one that the Jew must be included; and he who would deny this extent of the commission ought to produce some saving clause by which the general terms are affected or restrained. This, however, I apprehend cannot be done; and till it is, the solemn commission of our Lord, given by himself to his Apostles, immediately before his ascension, is an incontestable argument in proof of the obligations which lie upon Christians, to preach the Gospel to the Jews. Lest, however, any should still be inclined to doubt the extent of the commission for which I plead, I allege the instructions which our Lord Jesus himself gave, in his final discourse

with his disciples previous to his ascension, recorded by Luke xxiv. 46, 47. "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name, among all nations, *beginning at Jerusalem.*" I adduce,

2. *The example and practice of Christ and his Apostles.* The ministry of our Lord Jesus himself was almost wholly confined to the Jewish nation. To the Syrophœnician woman he observed, "It is not meet to take the children's bread, and cast it to dogs,"—Matt. xv. 26. When he gave his first charge to his Apostles, as recorded by Matthew, (ch. x. 5 & 6.) he directs thus, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the House of Israel"—The Acts of the Apostles every where shew that the Gospel was to be first offered to the Jews. Perhaps it may be said that the Gospel having been once offered to the Jews, (which multitudes of them indeed believed, but many more rejected,) the instructions of our Lord have been sufficiently complied with; to this I answer, the commission as above explained and understood is perpetual, and cannot therefore be restricted to any particular age or time. I observe,

3. *The promises of God, yet remaining to be fulfilled,* afford ample encouragement to the exertions of Christians on behalf of the Jews. Whatever doubt or controversy may exist, as to the true interpretation of some of the Prophecies relating to the conversion and restoration of the Jews, there seems to be what is amply sufficient, both from the Old and

New Testaments, to warrant the conclusion, that the veil of unbelief will be removed, and that they shall turn "to serve the Lord their God, and David their King, in the latter days." Here, perhaps, it may be objected to any exertion on behalf of the Jews by Christians, that it is in vain to attempt it, inasmuch as it appears from the prophecies, the conversion of the Jews will be miraculous and sudden. To this, it is answered, that however that may be, "the times and the seasons are in the hands of the Father," and duty and obedience are ours. God's kingdom of grace is a kingdom of means, and if the command be plain, we are not to hesitate in fulfilling it. I observe,

4. *The special claims which the Jews have upon believers* are very strong. The claims of the Jews on the love of Christ are very forcibly delineated by the Apostle Paul, in the 11th chapter of his Epistle to the Romans. Let us remember, that to the Jews, under God, we are indebted principally, and primarily, for that Gospel light and knowledge which we now enjoy. For a long succession of ages they were the only accredited repositories of the Oracles of God. Patriarchs, prophets, and illustrious worthies, "of whom the world was not worthy," adorn their ancestry. To them appertain the giving of the Law, and the promises. Our Lord himself, was according to the flesh, a Jew. The Apostles, and most of the first preachers of the Gospel, were Jews. The claims, therefore, of the Jewish nation, upon believers of the present day, are easily discerned to be by no means inconsiderable.

In concluding these observations, I would remark, that they appeal to *The Protestant Dis-*

senters in general, and especially I would make an appeal to those of the *Baptist Denomination*.—The members of the establishment have a Society, instituted for the object—the Protestant Dissenters have none. I am aware indeed, that the Society now in the hands of the establishment, originated with the Dissenters; but this is not sufficient. Let us remove the stigma from the body, and let those who are zealous for the honour of Protestant Dissenters come forward, and shew what Christian love and zeal can accomplish. Is it indeed the 19th century, and amidst this blaze of Gospel light, is there no Society supported and carried on by Protestant Dissenters, for the conversion of the Jews? May we not say to any, who should appear offended at our earnestness, “Is there not a cause?”

But I observe, the remarks above made, appeal to every *Christian individually*. Let us not be “high-minded, but fear; for as we in times past, have not believed God, yet now have obtained mercy, through their unbelief; even so, have these also now not believed, that through our mercy, they might obtain mercy”—Rom. xi. 20, 30, 31. Let the remembrance of the high estate and favour which the

Jews, “the natural olive tree,” once enjoyed, but now, through unbelief, have forfeited and lost, be a solemn warning to us, “the wild branches,” that have been grafted in, and produce within us meekness, humility, and godly fear; and let the advantages and privileges which we now enjoy, move us to regard, with tender sympathy and compassion, the poor out-cast Jew, and to use every exertion, in dependence on divine aid, for his recovery and reinstatement; that so, he may be grafted into his “own olive tree.”

I observe also, that the subject appeals most forcibly to *Ministers of the Gospel*. I would affectionately and respectfully put them in remembrance of the extent of the commission of the Divine Head of the Church, and intreat them not to forget “the misery of Israel.” To them, and to their zeal and love, as the honoured instruments, the cause must be principally indebted, for its formation, encouragement, support, and success. On them, the pastors of the flock, the appeal is affectionately urged; and as they would imitate the compassion of their divine Master, I would emphatically say, “Go ye to the lost sheep of the House of Israel.”

PHILO JUDEUS.

POETRY.

Evening Pleasures.

1.

I LOVE to sit at eventide,
And view the setting sun
Depart in all his pomp and pride,
His race of glory run;—
And bless the God who bade him shine,
To cheer and gladden earth,
And only deem his rays divine
Because of heavenly birth.

2.

I love to hear the nightingale
Alone, at evening's close,
Pouring her notes along the vale,
While other birds repose:
And fancy, as it floats along,
By earthly sounds unbroken,
In every note of her sweet song
Her Maker's praise is spoken.

3.

I love to hear the murmuring rill
 In gentle course descending,
 Down to the valley from the hill,
 With other streamlets blending;
 To bless the hand by whom it flows,
 An emblem of His love,
 Whose mercy gathers as it goes,
 And has its source above.

4.

I love to hear the balmy breeze
 Bearing the showers of dew,
 While rustling thro' the grateful trees,
 That bend as if they knew,
 Like me, there is no earthly thing,
 That clothes or decks the sod,
 From which a blessing does not spring
 To glorify its God!

L. A. H.

REVIEW.

The Analogy of Religion, natural and revealed, to the Constitution and Course of Nature: to which are added two brief Dissertations. By Joseph Butler, LL. D. late Lord Bishop of Durham, with an Introductory Essay by the Rev. Daniel Wilson, A. M.—Glasgow, 1824, 12mo. Price 6s.

To pronounce every well-meaning writer of these days a benefactor to society, would certainly be to confer indiscriminate praise. There are many publications which speak little more in behalf of their authors, than that they betray a too eager desire for present and posthumous fame. For our parts, we regard the rapid increase of modern productions with a degree of anxiety, since they are likely not only to divert the mind from such as are of established reputation, but to lower the standard of genius and taste, and to induce a habit of miscellaneous, rather than of select reading. It is not in this light, however, that we view the present undertaking of Mr. Wilson. The republication of a work like the *Analogy*, may be considered as an invitation to the proper exercise of the intellectual faculties, and to the right improvement of our leisure moments. And if the refined and poetical part of the community are under obligations to Addison, for the pains which he took to bring the *Paradise Lost* into general

notice, the lovers of true Religion are no less indebted to the respectable Clergyman, through whom the merits of the production now before us will no doubt be more extensively appreciated. Butler was the fellow student of Secker, who afterwards became an Archbishop. He was also the respectable opponent of the famous Dr. Samuel Clark, who wrote on the Divine Attributes; and rising from one degree of eminence to another, he was at length promoted to the See of Durham, by his Majesty George the Second. It may amuse some of our readers to be informed, that both Secker and Butler were students in a dissenting Academy. The design of the Bishop in this work, which may justly be styled one of the noblest offsprings of the human mind, is, as he states in the title-page, to point out the "*Analogy of Religion, natural and revealed, to the Constitution and Course of Nature.*" Whoever has attended to the innumerable forms which infidelity and scepticism assume, must have perceived, that there is no objection of which mankind more frequently avail themselves, than that the discoveries of religion are incompatible with the deductions of reason; or, in other words, incomprehensible, and in consequence not to be believed. To expose the weakness and futility of this objection,

the author directs all the energies of his gigantic mind.

Grotius and most of his successors have laboured to collect and confirm the principal arguments in favour of the Christian Religion. Butler attempts throughout to support but one argument, though abundantly comprehensive in its bearings and application; so that supposing that which is derived from history to be settled beyond debate, we can scarcely conceive there is a doubt, which the reasonings of the Prelate are not adapted to remove. If it were the same in theology as in all other sciences, did we require the external evidence only to be stated, in order to give the doctrine or fact a welcome admission into the mind, all that we should have to do, would be to refer the sceptic, in whatever form he might shape his objection, to the history of christianity. The prejudices against pure and undefiled religion are, however, exceedingly numerous; and no sooner is one chased away from its latent and strong hold, than another presents itself. Hence it belongs to the advocate of revealed truth to be ready to repel every attack, while he must be regarded as the greatest benefactor to the church and to the world, who supplies us with a weapon by which we may disarm the enemy at all points. That the author of the *Analogy* is in a good degree intitled to this appellation, none will deny, who have duly considered the objections which he has not only combated, but most successfully overcome. There are passages, and these not a few, which, were they to be read to an assembly of the most clamorous unbelievers, would, by their force of argument, produce that solemn stillness which Virgil speaks of, when a man of singular piety and merit arises up amidst a noisy and factious multitude. Of making extracts there would be no end; and yet we cannot deny ourselves the pleasure of presenting our readers, with what we think a beautiful specimen of that kind of reasoning, which the author all along employs.

“Religion is a practical thing, and consists in such a determinate course of life,

as being what there is reason to think is commanded by the Author of nature, and will, upon the whole, be our happiness under his government. Now if men can be convinced that they have the like reason to believe this, as to believe, that taking care of their temporal affairs will be to their advantage; such conviction cannot but be an argument to them for the practice of Religion. And if there be any reason for believing one of these, and endeavouring to preserve life, and secure ourselves the necessities and conveniences of it; then there is also reason for believing the other, and endeavouring to secure the interest it proposes to us. And if the interest which religion proposes to us be infinitely greater than our whole temporal interest, then there must be proportionably greater reason for endeavouring to secure one than the other; since, by the supposition, the probability of our securing one is equal to the probability of our securing the other.” Part 2. Chap. 8.

Every work must be principally estimated by considering the immediate design of the writer: yet there are some books peculiarly valuable, for what may be called, their collateral advantages. Most teachers of logic and mental philosophy recommend the study of geometry, algebra, and other branches of the mathematics, not so much with a view to make the student a profound mathematician, as to enable him to think correctly, and reason with force. In like manner, though the professed object of Butler should be forgotten, his performance has a strong claim on all, who are beginning to exercise the powers of the mind. It is a school for the most vigorous thinking. The reader will not wonder, as he turns over the pages, how the author found time to read so many ancient and modern publications, as is the case when we peruse Baxter, Howe, Manton and others: but he will be astonished at the “patient force of thought” every where displayed, and be led to conclude, that the mind, if there be a disposition to exert it, needs not so much the aid of foreign assistance, as some seem disposed to imagine. On this account, we think the labours of Mr. Wilson peculiarly well-timed. We hail, with pleasing emotions, those works in which the intellectual powers appear exerted to their full extent, in defending the cause

of true Religion, and venture to assert, that the more they are read and examined, the less reason will there be to complain that genius is diminished. Though Butler was born towards the close of the seventeenth century, he is little inferior to the most chosen spirits which adorned that ever memorable epoch.

Hints to Ministers and Churches. By the late Rev. Andrew Fuller. Holdsworth. 12mo. 4s. 6d.

THIS volume consists of twenty-seven sketches of sermons of our late much esteemed and still lamented friend. They are, as might have been expected, (being printed as it should appear from his notes without any additions) very imperfect specimens of his masterly style of composition; nor do they give scarcely an idea of his very superior manner of preaching. Still they will bring to the recollection of those who were well acquainted with him, his original manner of thinking, in the natural illustrations of evangelical truth which they contain. They abound with honest statements of what are the essential features of the ministerial character. No vain, selfish, indolent, gossiping pastor can read these hints, without meeting with many pointed reproofs. Here are also many pungent exhortations to deacons and members of churches, well adapted to stir up to the exercise of "whatever is lovely and of good report."

The sermon No. xix. addressed to the students of the Bristol Education Society, is peculiarly excellent; it is founded on 2 Cor. iv. 13. "*We believe, and therefore speak.*" It is intitled, "Faith in the gospel necessary to preaching it." The following is an extract.

"No other motive will bear the test. What an account will faithless ministers have to give, when asked, 'What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth?' One may have to answer, '*The vanity of my parents* led them to educate me for the ministry, and when I grew up I was fit for nothing else.' Another may have to answer, '*My own vanity* influenced me, having a taste for learning and public speaking; and

esteeming it a reputable and genteel mode of life, I took to it.' Another may have to say, '*It was my own conceit and arrogance*, having a large proportion of native effrontery, I made my way, and was caressed by the people.' Oh! how different is this to the Apostles: '*We have believed and therefore speak.*' But why do I thus speak? I am not addressing a Society which pretends to train graceless characters for the ministry, or to make new ministers by mere education. They are aware of the necessity of their pupils being believers; and if any of them prove otherwise, they have deceived their patrons. They do not so much as pretend to impart gifts, but merely to improve those which Christ appears to have imparted. They wish to enable the aged and experienced part of our ministers, like Aquila and Priscilla, to expound to the younger brethren the way of the Lord more perfectly.

"And as to you, my young brethren, I bear no particular jealousy of you; only as we ought to be jealous with a godly jealousy, looking lest any man fail of the grace of God. You are likely, another day, to occupy stations of much greater importance, than if each were a minister of state. Our churches look to you; many aged ministers are gone. Those that remain will soon follow. God has begun a great work in our day: may you take it up and carry it on! It is but the other day since we were youths, looking up to those who are now no more. Now the load lies on us: soon it must lie on you, or on some others. Deliverance will arise from some other quarter. 'O men of God! Flee youthful lusts, and follow after righteousness, faith, charity, peace, with them that call on the Lord, and are of a pure heart.'"

From the preface we learn, that this publication is the property of the family of the late Mr. Fuller: it is said that many similar Sketches have been "surreptitiously copied and published."

Four Lectures delivered at Worship-street Meeting-House, near Finsbury-square, London, during the month of March, 1826, on the History—the Subject and Mode—the Perpetuity—and the practical Uses of Christian Baptism. By John Evans, LL. D., Edwin Chapman, James Gilchrist, and David Eaton. Eaton, 107, High Holborn.

FROM the advertisement we learn that these lectures were suggested by the General Baptist Committee, appointed by the General Assembly. And 'the

reader may be gratified to learn that some individuals became candidates for baptism at the close of the lectures.'

The first, by Dr. Evans, is founded on Matt. xxi. 25. 'Whence was it? from heaven, or of men?' He gives, 1st, the history of baptism in the apostolic age;—2dly, during the long period intervening between that age and the reformation;—and 3dly, the history of baptism in our own country.

In p. 8. Dr. Evans speaks of the venerable John Wesley as being, when living, at the head of the largest body of Christians in the British Empire. Surely this is not correct: the Methodists were not so numerous as this statement affirms, while their founder was living.

In the sketch of the history of baptism in our own country, much curious and valuable information is contained, which will be new to many of our readers; and we feel obliged to Dr. Evans for the pains he has bestowed on this elaborate article. We have smiled at the eagerness with which he claims *Milton* for his own. In p. 50, he tells us,

"The particular and general Baptists have to boast of two names distinguished for their genius and piety: John Bunyan, the author of *Pilgrim's Progress*; and John Milton, the author of *Paradise Lost*. Bunyan was always known to have been a Calvinist Baptist, and were it only that he first introduced *free communion* amongst his own body, I should venerate his memory. When abused for it, his singular reply was, that 'he would abide by his faith and practice, till moss should grow on his eyebrows!' This was an incontrovertible proof of his integrity. On account of his intellectual, moral, and religious qualities, he is held in everlasting remembrance. Milton was not known to have been a General Baptist till very recently, by his 'treatise on Christian doctrine,' found after it was lost for upwards of a century, and most liberally published by order of his Majesty. Of Baptism he thus speaks: 'Under the gospel, the first of the sacraments (so called) is Baptism, wherein the bodies of believers, who engage themselves to pureness of life, are immersed in running water, to signify their regeneration by the Holy Spirit, and their union with Christ in death, burial, and resurrection.' Indeed, Milton, were he now living,

might join himself to the *General Baptists* in perfect consistency with his leading religious sentiments. There he would be admitted into free and full communion, indulging unreserved love and charity towards all the other professors of Christianity. Pardon my honest enthusiasm."—

In this matter we cannot but think Dr. Evans is greatly mistaken.

Mr. Chapman's laboured and sensible discourse contains a sufficient reply to Mr. Belsham's 'Plea for infant Baptism.'

Mr. Gilchrist's lecture is very able, ingenious, and eloquent, and contains an answer to Emlyn and others, who have written against the *perpetuity* of this ordinance. Whether the preacher has indeed disposed of that question, time will shew. He was, it appears from his own statement, very sanguine. "I was willing to pursue the exhaustive mode to the utmost with the subject; that a question, which is yet new, might be settled once for all, before it shall have become inveterate by duration, and before the unsound opinion shall have become the badge of faction in the kingdom of Christ, (for there is no Anti-Baptist denomination yet,) or the war-whoop of a powerful party."

Mr. Eaton's concluding lecture is serious and practical, as the topic assigned to him certainly required. But he speaks boldly of "the *groundless* doctrine of original sin!!"

We most deeply regret that all these respectable lecturers appear to have turned their backs on those doctrines for which the reformers so nobly contended, and which, a hundred years ago, were the glory of the *General* as well as the *Particular* Baptist churches. What would *Thomas Grantham* say, in reviewing the lectures now before us? We shall copy his epitaph as given by Dr. Evans. The following memorial (he says) in golden capitals, is to this day hung up in the Meeting-house belonging to the General Baptists, in the priory of the White Friars, St. James's, Norwich:

"A memorial dedicated to the singular merits of a faithful confessor and laborious servant of Christ, who, with christian fortitude, endured persecution through many

perils, the loss of friends and substance, and *ten* persecutions for conscience sake; a man endued with every christian grace and virtue—the *Rev. Thomas Grantham*, a learned minister of the baptised churches, and pious founder of this church of baptised believers, who delivered to king Charles II. our declaration of faith, and afterwards presented to him a remonstrance against persecution: both were kindly received, and redress of grievances promised. He died Jan. 17, 1692, aged 58 years; and to prevent indecencies threatened to his corpse, was interred before the west door, in the middle aisle of St. Stephen's church, in this city, through the interest and much to the credit of the *Rev. John Connould*, by whom, with many sighs and tears, the burial service was read to a crowded audience, when, in closing his book, he added, 'This day is a very great man fallen in our Israel;' for after their epistolary dispute, in sixty letters, ended, that very learned vicar retained the highest esteem and friendship for him whilst living, and was, at his own request, buried by him."

Remarks on a recent Effort to subvert the Charter of the Royal College of Surgeons, with Animadversions on the evil Tendency of "The Lancet" &c. &c. By W. Cooke, Member, &c.

WE propose to review books connected with religion and morals; and had not the above work a close connexion with these subjects, we should not have noticed it. Passing over, therefore, all that belongs only to the *medical profession*, we observe, it is a most affecting fact, that no class of persons has evinced a stronger antipathy to evangelical piety than that of medical men. "It has been laid to our charge, (says the worthy author of the pamphlet before us,) that having so continually to contemplate the skill of the Creator in the structure of the human fabric, and witnessing so habitually the devastations of casualty and disease, under all their varied forms, it is surprising that but few, comparatively, have duly appreciated the blessings of Christianity, or even inquired into the evidences of revelation," p. 63. Though there are very many honourable exceptions, yet, speaking of the medical profession as a *body*, the charge, we fear, is too true.

It is therefore of the highest importance, that measures should be adopted

to remove the evil in existence, or at least to prevent its increase.

In the present day many truly pious persons are training up their sons for the medical profession. We would charge them to ground them well in the evidences of revealed religion, and to aim to convince them, that though their professional duties may at times prevent their attendance on religious worship, yet that they will be no excuse for the entire neglect of it, as is too much the case in many instances, and which neglect has a most pernicious influence upon the minds of such characters, and will account for the little religion to be found in that body.—We would particularly recommend to parents to ascertain what books occupy the attention of those so dear to them. It appears that this is highly desirable, from the statements of Mr. Cooke: he says, p. 55.

"Desirous as I am, that we should maintain the character of an enlightened and liberal profession, I beg to invite attention to an influence widely extending amongst us, and mischievous in its tendency. I should gladly abstain from the following observations, were it not for the feeling that the *principles* and *morals* of the rising youths in the profession are in danger of being tainted, through a channel which ought to convey the purest streams of information. The youthful mind is ever ready to seize with avidity what is amusing, and the spirit of personal invective—low witticisms—the epithets of ridicule and abuse—will not fail to arrest their attention. It will not be doubted that profane scurrility, which may present an attractive aspect when associated with effusions of humour, is a species of writing, with which it is undesirable our young men should become familiar. But the objection acquires additional force, when with aspersions of character, and other evils adverted to, there is an aim to throw discredit on divine revelation, or to jest with, or parody, any parts of the sacred volume, or to treat religion with contemptuous merriment. The parent or master but ill performs his duty, who does not endeavour to exclude such publications from the habitual perusal of youth, whose studies it is his duty to guide, and whose habits he may probably govern. That "evil communications corrupt good manners," is a trite but useful maxim. When our youths begin to jest with any fundamental truth, or when they learn to utter coarse and vulgar epithets, perhaps at first quoted play-

fully from what they read, their moral principles are endangered.”

This is an alarming statement, especially when we learn that “much as it may surprise men of education and taste, it is nevertheless true, that envenomed and polluted as it is, the members of the profession have become rather extensively impregnated with its virus.”

Thus it seems that the powers of the mind are “assiduously exerted to pollute the stream, at which a goodly number of enquiring youths—amiable, pliable, and intelligent—the hopes of science and humanity—are invited to drink—and drinking, become contaminated.”

Already the pernicious effects appear, as an extract from p. 18 will shew:

“In former times age was venerated, but it has become rather prevalent of late to speak of an old man in the language of contempt.

“It surely does not become them to mark with disrespect the Father of the Sciences, to whose lessons they have been mainly indebted for at least the elementary principles of recent improvements, and from whose exemplary zeal and salutary counsels their pupils derived the impulse to continued and successful exertions. We shall do well to guard against a disposition to esteem but lightly men and things that are old.”

We sincerely hope that the work will obtain a very extensive circulation, and under a divine blessing, be very useful in counteracting the pernicious influence against which its just censures are directed.

A Brief Descriptive History of Holland, in letters from Grandfather to Mari- anne, during an excursion in the Summer of 1819. London, Wightman and Cramp, pp. 153. Price 2s. 6d.

THOUGH the young geographer might perhaps be warranted, from the title of this publication, to expect a more detailed account of Holland, than he has met with in Guy or Goldsmith, no such expectation will be realized by the perusal. The author seems not to have made any excursion into the interior of the country. The Capital, Rotterdam,

Haarlem, and a few other towns on the Western coast, include all that he has visited. It is natural to suppose, that with advantages so limited, and especially in a country like the Netherlands, on which Nature has conferred but little pleasing and sublime scenery, nothing could be presented to the eye of the public adapted to excite interest. But we must remember, the history of nations is not valuable merely on account of the information which it gives us of their physical grandeur: its principal charm consists in recording their moral lineaments; or, in other words, the character and manners of the inhabitants. Hence a temporary residence in two or three of the principal cities of any country, may furnish a person capable of making observations, with materials sufficient to please and instruct general readers. Unless we are mistaken, the short narrative now before us will afford confirmation of this statement. The writer shews himself to have been awake to the scenes which surrounded him, he displays considerable talents for compression, and employs throughout a very agreeable style. Were we to become residents in the country, much time would not be required, owing to the information afforded by the author, to naturalise us to Holland, provided we were acquainted with the Dutch language, and could we banish from our minds “*amor patriæ*.” The Descriptive History is comprised in twelve letters: it will not, however, be expected that we should enter on the different subjects which they contain. Allusions are made in various passages to the moral and religious character of the people, and it affects us with a mournful gloom to learn, that in a nation professedly Protestant, the best of all causes seems to be nearly forgotten. Considering the great celebrity of the Hague in ecclesiastical history, it is not surprising that the author should have visited that place with unusual interest. The intelligent reader will perceive that the account which he has given of it does credit to his powers of description.

But it is on the eleventh letter that

the merits of the work chiefly depend. The manner in which the Sabbath is observed, the mode of public worship, style of preaching, appearance of the auditory, and other topics to which reference is made, serve to invest the land of our nativity with additional charms, and loudly call for a fresh reiteration of the poet's injunction—

“Bless'd Isle, confess thy God!”

We could have wished the writer had entered more into detail in this part of his narrative, since every attempt to impress the mind more strongly with our advantages in Christian doctrine, or in purity of instruction and manners, is adapted to inspire a higher sense of their value, and to awaken lively emotions of gratitude to the merciful Author of them.

The conclusion of the letter contains an account of Dutch funerals, and of the Kerk-hof, the place of interment. It may be doubted whether there is to be found, in so narrow a compass, a more revolting piece of information in any history of the most barbarous Pagan nations. As if from a spirit of revenge, or rather out of mockery to the last enemy, they deposit their dead above ground, and thereby expose them to a more speedy putrefaction. When we contemplate this and other reports of the manners and habits of surrounding kingdoms, we are at a loss to account for the taste of such of our countrymen as can submit to take up a permanent abode among them. Rising from the perusal of this publication, we are tempted to remark, that however empty a name patriotism may appear to others, it ought, in our opinion, to be regarded as a substantial virtue.

Should a second edition of this short, but entertaining history be called for, we would recommend the author to abridge the first part of the narrative, which, though it must doubtless interest Marianne, is not of a nature to command general attention. He has other materials at hand, and his abilities to amuse and instruct us rise far above mediocrity.

The Deity of Christ the Uniform Testimony of the Holy Scriptures. By William Jones, Minister of Mawdsley-street Chapel, Bolton. Baynes. 12mo. pp. 120.

NOTWITHSTANDING “the author of this little volume makes no pretensions to originality, either in thought or illustration;” he is entitled to praise for supplying qualities of a more valuable description than either: solid arguments, and perspicuous statements. He has succeeded in exposing the subtleties of *rational* semi-infidels, and in establishing the truth of the supreme Deity of Christ, by plain deductions from the Inspired writings.

We consider this work admirably well adapted to instruct and confirm weak minds on this all important doctrine, and should be happy to promote its extensive circulation; we therefore copy the titles of the chapters: these are, 1. “The importance of correct sentiments respecting the person of Christ. 2. The names, titles, and perfections of Deity ascribed to Christ, by the Sacred Writers. 3. The works of Deity ascribed to Christ. 4. Christ the proper object of worship. 5. The Scriptures positively assert the Godhead of the Redeemer. 6. Evidence collected from the New Testament, where the Divinity of Christ, though not expressed, is implied. 7. Evidence in favour of the Divinity of Christ, from the manner in which he wrought miracles. 8. The offices, characters, and relations of Christ, under which he is represented in the word of God, all imply his essential Godhead. 9. An examination of those passages of the Holy Scriptures which are supposed to deny the Deity of Christ. 10. The state of mind necessary to understand the Scriptures right.”

This cheap book is suitable to be put into the hands of those who oppose the fundamental doctrine on which it treats. Let them read and understand it with a proper state of mind, and we feel satisfied they will no longer run the risk of falling upon “the stumbling stone,” but will build their hopes on Christ as “the Rock of Ages.”

LITERARY RECORD.

New Publications.

The Psalms and Hymns of the late Dr. Isaac Watts, in 2 vols. royal 12mo. Price 9s. boards. We beg leave to call the attention of our readers to this new and elegant edition of Dr. Watts's Psalms and Hymns; in which nothing seems to have been omitted which could contribute to make the work useful and attractive. The excellent type—the copious indexes—the arrangement of the contents—and the moderate charge,—all concur in preferring on its behalf a claim to superiority which will scarcely be disputed. The publisher of these beautiful volumes is justly entitled to much praise; and we hope that, by an extensive sale, he will receive considerable encouragement.

2. *Old English and Hebrew Proverbs, explained and illustrated.* By Wm. Carpenter. 32mo. boards. 1s. 6d. This is a beautifully printed little book; but though small in bulk, it is rich in value; containing the concentrated wisdom of one hundred and ten Proverbs, with appropriate explanations. The Editor has here provided an excellent pocket companion for youth; we hope he will be rewarded for his trouble. The following is a specimen of one of the pages:

VIII.

Charity Begins at home.

This proverb was designed to intimate that it is a man's first duty to provide for the wants of his own family. But as the best institutions have been abused, so this has become an excusatory reply by the uncharitable, who have not the natural affection to relieve the necessitous poor out of their abundance; thereby intimating, most unjustly, that self-love is the measure of our love to our neighbour.

"If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel," 1 Tim. v. 8. — "Use hospitality one to another," 1 Pet. iv. 9.

3. *A Treatise on the Divine Sovereignty.* By Robert Wilson, A.M. 8vo.

4. (1) *The Advantages arising from the combination of Learning with Piety in the Christian Ministry.* A Sermon, preached before the Subscribers and Friends of the Stepney Academical Institution, June 22, 1826. By Caleb Evans Birt, A.M. Price 1s.

(2) *Simplicity in Ministerial Addresses recommended.* A Discourse, delivered before the Bristol Education Society, June 28, 1826. By John Kershaw, A.M. Price 1s. 6d. — We are happy to announce the publication of these excellent discourses, and hope to give an extended notice of them next month.

5. *In School and Out of School.* By one who knows both. London, Jones, Lovell's Court. 12mo. pp. 131. With three elegant copperplates. 3s. 6d. We have perused this volume with very great pleasure. The interest heightens as the reader proceeds. What scene can possibly be more delightful than that of two amiable brothers, who had when at school greatly improved themselves in polite learning, when taken prematurely away, dying in the faith of Jesus! It is in reference to this circumstance that the advertisement informs the reader—"Should it be thought that the things stated in the latter part of this little history, on account of their extraordinary nature, are too wonderful to be believed, the reader is assured that they are strictly true, both in sense and expression."—We shall be happy should our warm recommendation introduce this useful and entertaining book into our boarding-schools.

6. *The worth of a Bible, exemplified in striking facts.* By D. Griffiths. Fifth edition. Price 6d. Here are six tales, in very decent rhyme, all illustrative of the worth of the Bible. It is a very suitable reward book for Sunday Schools.

In the Press, &c.

The History of the Council of Trent, compiled from the best authorities, will shortly appear.

Mr. Todd has lately published an enlarged life of Milton, containing much interesting information, derived from the Papers lately discovered in the State Paper Office.

The Miscellaneous Works of the late Rev. Andrew Fuller, in 1 vol. 8vo. will soon be ready.

OBITUARY.

MR. THOMAS STANGER

Late of Marten Mill, near Dover.

Mr. Thomas Stanger was born at Bessels Green in Kent, July 9, 1770: he was the eldest son of the late John Stanger, pastor of the Baptist Church meeting at that place more than fifty years. Mr. Stanger's ancestors were many of them eminently pious and active in the cause of Christ: his mother was received in communion with the Church of Christ in Northampton, under the pastoral care of the late Rev. John Ryland, when very young; she was removed to glory before her son was six years old. In her he lost a tender and pious guardian; but being naturally of a meek and quiet temper, he secured the affections of his friends by his gentle and endearing manners.

At an early age he manifested a great desire for religious knowledge: the first permanent spiritual impressions made on his mind were, in the 15th year of his age. The Rev. Mr. Knott, of Eythorn, was on a visit to Bessels Green, and when praying in the family, he particularly noticed the motherless youth in his petitions. On which occasion, he wrote, "I rose from my knees a poor condemned sinner." A sermon preached by his father to young people on the interment of his youngest sister, appeared to be useful to him. From this time the influence of religion began to manifest itself, in the pleasure he took in conversation with his pious friends; and in the letters which he wrote to his sisters; evincing his desire to communicate his serious exercises of mind to those nearly related to him, and the happiness he found in the ways of God. At the age of eighteen he was baptized by his father, and received into communion with the Church at Bessels Green, in which neighbourhood he continued for several years, much esteemed by all his friends, for his con-

sistent conduct and zealous deportment as a member of the church of which his worthy father was pastor, whose counsel he highly and justly valued, and by whom he was greatly assisted in his christian course. In a letter to a christian friend he thus writes: "My dear parent's sermons are blessed to my soul's comfort—they do me much good. I go with him as often as I can into the villages; the hearers attend with seriousness, and the rooms are filled, but the dear people have no other means of instruction. Oh! that I had the piety of David, the wisdom of Solomon, and the heart of an Apostle: I would tell them words whereby they might be saved, I would preach unto them the unsearchable riches of Christ: but, alas! I am unable to do any thing."

Soon after the expiration of the term of his apprenticeship he was engaged in business, among worldly people; at which time, in a letter, his language was—"My soul cleaveth to the dust: this causes humility; yet I am sometimes favoured with communion with my heavenly Father when no eye sees me; this is sweet and refreshing: and I enjoy the privilege of spending my sabbaths among my own people"—meaning under his father's ministry and among his relatives and christian friends. Here his conduct was such as adorned his profession; he strengthened the hands of his pastor, and assisted him in his labours, by stimulating the young in the ways of God, comforting the weary and desponding, and using every effort in his power to maintain harmony and peace in the church.

In the year 1796 he left the neighbourhood of Bessels Green, which was much regretted by his christian friends, and removed to Norbourn, near Dover, by the desire of a friend; whose letter to him he thus answered: "I feel very unwilling to leave Bessels Green, be-

cause of my dear friends, whom I love for the truth's sake, and whose conversations have been profitable to me. I hope I shall, however, enjoy the presence of Christ and communion with his dear people, to me at present unknown; that we may encourage each other in the good way."—He was not disappointed. In April 1797, he writes—"I attend at Eythorn, and feel very thankful that the Lord has brought me among some serious, humble, praying christians, and although I love the dear people I have left, yet here at Eythorn I am ready to say, here will I find a settled rest, while others go and come," &c.

Mr. Giles, the Pastor of the church at Eythorn says, "Mr Stanger was received into full communion by our church, Sept. 1797, and in August 1798 he was unanimously called to the work of the ministry, and publicly set apart. He found himself at home; he was dearly beloved by the people; as a preacher he was truly a Barnabas, a son of consolation." He adds, "No minister or people could live more happily together for many years, than we did, for he was eminently a man of prayer and a man of peace."

In 1799 he married Miss March, a member of the Church at Eythorn, and shortly afterwards settled at Marten Mill, between Dover and Deal.

After a few years he removed to Liminge, a few miles from Hythe, and preached at a chapel at Hythe for four or five years, the place having no settled minister.

He removed again to Marten Mill, where he spent the remainder of his days; and diligently employed himself in preaching the word of life, in the surrounding villages, with pleasing evidences of the divine blessing. He was justly esteemed, not only by his immediate connexions, but by other churches for whom he occasionally ministered, and to whom he was endeared by his uniform christian deportment.

But close attention to his business through the week, and his preaching at distant places on the Sabbath, became at length too laborious for his constitution.

Still feeling in a high degree the inestimable value of the gospel, he could not conscientiously hide his talent in the earth, while so many places around needed his services. Often has he expressed a deep sense of his unworthiness and a humble view of his capacities and talents, when the importance and responsibility of preaching the everlasting gospel were the subjects of conversation; while his love to the Redeemer, and his ardent concern for the souls of his fellow sinners, led him to deny himself ease, and encounter difficulties, so that he might in any way promote the cause of the former and enhance the welfare of the latter. Nor did his zeal in going about doing good prevent his holding close communion with his God, or cause him to omit the duties of his family; his solicitude for the salvation of his children was constantly manifest. In his letters to his friends, it was noticed how little he wrote of himself, while the glorious gospel was his darling theme; he recommended it, he enforced it, as the most important concern that he had to attend to in this world.

In the winter of 1822 he took a severe cold, while preaching at St. Margaret's: he increased it after preaching at Dover in the afternoon; and then hastened further to preach in one of the villages in the evening; this brought on a cough and considerable weakness, which never entirely left him: yet he was so far recovered as to be able to take a journey to attend the funeral of his venerable father, in April 1823, and to meet his beloved relatives and christian friends, at his native place, for the last time on earth. The interviews were solemn and affecting, and his prayer with the family after the interment, made a deep impression on the minds of some present, that his own career would soon be terminated in this world. On the evening following he gave an exhortation at their prayer meeting, from the words of the apostle, "Casting all your care upon him, for he careth for you." The next day he left his friends and relatives, and in great weakness and debility returned to his anxious family, with the im-

pression that he would never again behold the faces of many of his friends in the flesh. Still through the summer he appeared to recover his strength in some degree, and hopes were cherished that his disorder would be removed. In July he wrote to a sister, "Since I met you at Bessels Green, I have been very poorly: I still feel grateful that I was enable to undertake the journey to pay the last token of filial affection to so aged, so affectionate a parent: how long were we the subjects of his fervent prayers! I regret that I was so circumstanced during the far greater part of my life, as to be deprived of his advice and company; but here I can go no further—he is gone. I feel a veneration for his name and his character, and admire his abundant labours, and feel a peculiar attachment to the principal field of action, which will ever be dear to me, while memory holds its seat within this breast of mine."

His disorder increased in the following winter, when he wrote—"I am wasted away to little else than skin and bone, and for the last two months am reduced to such a state of weakness and pain, as to be entirely laid aside; and it is thought by my friends, that I am shortly going the way of all flesh; but the ways of God are marked with mercy, as well as judgment. I am yet spared: and through the blessing of Him, whose I am, I can trust him, for he has said, my 'covenant will I not break, nor alter the thing that is gone out of my mouth.' Amidst the whole of this sore trial, I have had many fears and anxieties concerning my dear family: yet the Lord has not left me without hope, nor without comfort; and I am looking forward to a blessed period, when I trust we shall meet our dear departed friends, and each other, in a more exalted state, with more refined powers to praise our God and Saviour, in that holy place, where sorrow and sighing shall for ever flee away." This closed his correspondence with his relatives. His disorder baffled all attempts to remove it. He now contemplated his dissolution with calmness,

and spake in the triumphs of faith of God's favour, and of the supports and comforts imparted to him by the Holy Spirit. His feeble frame, shattered with disease, was much distressed at the grief of his family, and viewing his partner and children with the solicitude of a husband and a father, he anxiously clung to life, but yet was enabled to submit with resignation to the will of Jehovah. Four months previous to his death he had an attack which deprived him of speech, and the use of his right side, and also impaired his mental faculties; but still his enfeebled powers were engaged with divine things, while his anxious looks seemed to ask the consoling conversation of his Christian friends, who visited him in the sick chamber, and that he might join his petition with theirs at the throne of the heavenly Majesty. During the last two or three days his sufferings were great, from almost constant hiccough, and retching, which was exceedingly distressing to his family. On the last night of his sufferings he intimated a desire to have all his children brought to him together: he took each of them by the hand, and by a look of tender affection, seemed to say "Farewell;" frequently making considerable efforts to speak, but in vain. Looking particularly at his weeping wife and eldest son, endeavours were made to ascertain his meaning without effect. He then closed his eyes and lay quiet for a few minutes. Soon after he closed his hands, and lifting his eyes upwards, his spirit took its flight to glory, Sept. 4, 1824, aged 54, leaving an affectionate wife, and ten children, deeply afflicted by his loss. His mortal remains were interred in the burial ground belonging to a small meeting at Whitfield, Sept. 10, where three of his children were buried, and where he had frequently preached; when a funeral sermon was preached by the Rev. Mr. Giles, from 2 Sam. xxiii. 5. words chosen by himself, and expressive of that confidence which he was long enabled to cherish, relative to his personal security, and evangelical hopes.

GLEANINGS.

EXTRACTS FROM GODWIN'S "HISTORY OF THE COMMONWEALTH," Vol. II.

1. *Imperfections of History.*

HISTORY in some of its most essential members dies, even as generations of men pass off the stage; and the men who were occupied in the busy scene become victims of mortality. If we could call up Cromwell from the dead, nay, if we could call up some one of the comparatively insignificant actors in the time of which we are treating, and were allowed the opportunity of proposing to him the proper question, how many doubts would be cleared up, how many perplexing matters would be unravelled, and what a multitude of interesting anecdotes would be revealed to the eyes of posterity! But history comes like a beggarly gleaner in the field, after death, the great lord of the domain, has gathered the crop with his mighty hand, and lodged it in his garner, which no man can open. p. 30.

2. *Lilburne's narrow-mindedness.*

From the scene of these momentous changes, and these heroic proceedings, it is not unnatural to look back to John Lilburne. While all this was doing, he sat in his corner, and could think of nothing but the impropriety of answering interrogatories. Such is the true picture of a vulgar patriot:—narrow of comprehension, impassioned, stiff in opinion—seeing nothing but what he can discern through one small window, and sitting at a distance from that—so that the entire field of his observation, his universe, in the wide landscape of the world, and the immense city of mankind, with all its lanes, its alleys, its streets, and its squares, is twelve inches by twelve. p. 44.

3. *Cromwell's address and manners.*

Cromwell excelled all men in those arts which are calculated to gain over the will of the persons upon whom they are exercised. He possessed an entire insight into the preferences, the partialities, and the foibles of those with whom he had to do. He had a plain sincerity, or what had all its ap-

pearances and symptoms, and an earnestness, which it was next to impossible to resist. He was not eloquent, at least not according to the rules of art, and with that oily smoothness which with its silvery and melodious tones is accustomed to make its way to the heart. But he contrived to draw an advantage from that very defect: every one was apt to say, this man is guileless and direct; he has no suppressions and trick; and we may trust him. p. 348. See also pp. 407—410.

4. *Cromwell quelling a mutiny.*

Of the nine regiments that came into the field, seven, though several of them had engaged in the affair of the new agents, immediately consented to the remonstrance of the general. Another being expostulated with, proceeded to tear from their hats the symbols of disobedience. One only remained refractory. Cromwell rode along their front, and called on them to submit. They continued malecontent and sullen. With a penetrating glance he examined their countenances as they stood, and ordered fourteen to be instantly taken forth from their ranks. The genius of mutiny, the audacious soul of resistance departed from them. All these tremendous demonstrations cost but a single life.

We are disposed loudly to applaud the humane temper and clemency of the man, who conceived the idea of effecting so mighty a purpose at so small an expence. But clemency, without its proper retinue of mental qualities, is nothing. What is most worthy to be admired is, the steady mind, the imperturbable frame of thought, the clear and strong apprehension, that saw how all this was to be made effectual, that put its hand at once upon the spring on which the evolutions of mutiny depended, and stopped its motion.

Upon this commendation there is but one drawback. Cromwell had permitted, we may almost say, had cherished, the beginnings and first essay of the mutiny he quelled. He suppressed it at small expence; but even this one life was a victim sacrificed by him at the shrine of his subtlety. Here the character of the politician breaks out.

INTELLIGENCE.

FOREIGN.

EAST INDIES.

ON GHAUT MURDERS IN INDIA.

March, Cambridge, July 15, 1826.

To the Editor of the Baptist Magazine.

MY DEAR SIR,

OF few countries can it be said with greater propriety than of British India—"The Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. Blood toucheth blood." Hos. iv. 1, 2. On the general apathy of professed Christians in our eastern empire to the horrid cruelties of the Suttee; the collection of tax from the miserable pilgrim, and paying his seducer; Ghaut murders, or the suffocation of the sick at the Ghauts or landing places of rivers, &c., the Editor of the Bengal Hurkaru remarks—"There is a kind of fanaticism prevalent among Europeans in India, which is a melancholy proof of the force of habit and of the puerile tendency to extremes, that disgraces even intelligent men who adopt theories that their self-love becomes interested to support. We allude not to fanaticism in the dogmas of christianity, but a fanaticism still more indefensible—a fanaticism that is ready to go all lengths in palliation and support of the most outrageous and revolting doctrine of the Hindoo system."—While, therefore, it is the duty of every humane and pious individual in Britain, by promoting the suppression of the suicidal Suttee, to "plead for the fatherless and the widow;" the famished pilgrim, and the suffocated Hindoo on the bank of the Ganges, ought equally to have a share in our sympathies, and exertions in—"delivering those who are drawn unto death, and ready to be slain." On the subject of Ghaut murders, permit me to notice—

1. *The nature and extent of this horrid custom.* In the homeward-bound voyage, I copied from a great number of Calcutta papers on board, various documents upon the subject of this letter, and I presume some extracts from them will place this subject in a clear and affecting aspect to the Christian public. Let the following communication be duly considered.—

To the Editor of the Columbian Press Gazette.

SIR,

I was much pleased with the perusal of your remarks in your paper of the 23d inst. on the practice of suffocating invalid Hindoos with *Gunga-jal*, or water of the Ganges. I have looked upon this horrid custom for many years in the light in which you represent it, and in many instances I consider it *absolute murder*. It is far more prevalent than the burning of widows. Among the higher class of Hindoos, hardly any one is allowed to depart this life in peace at home, but is taken to the banks of the river, and there offered up a sacrifice to brahminic superstition. This indeed is such a crying and universal evil among the Hindoos, that it certainly deserves the serious consideration of those in authority. Allow me to relate an instance of this kind of homicide to which I have been an eye-witness:—

In my way down from the Upper Provinces, my budgerow* happened to stop at a Ghaut on the banks of the Hoogly river, in the vicinity of Moorshedabad. The crowd which was collected on the spot excited my curiosity to know what occasioned it. I accordingly went to the place, and witnessed one of the most inhuman scenes that can be imagined. A poor helpless creature was stretched on a cot, the lower part of his body being immersed in the river. In this posture he was imploring his murderers in the most pitiful manner to let him go, declaring that he was yet far from death. To hear his supplications, and observe the distressed and forlorn expression of his countenance, were enough to strike any heart with horror and pity, but those cruel wretches that were about him; who, unmindful of his entreaties, kept crying, Hurree bol! Hurree bol! and continued filling his mouth with water, till at length the poor creature became exhausted; his voice which was at first loud, gradually sunk, and at last he fell an unwilling victim of bigotry and superstition.

Aug. 24th, 1825.

A SUBSCRIBER.

Another correspondent in the same paper, referring to a visit at the Kidderpore Ghaut, in the vicinity of Calcutta, thus describes the cruel and murderous conduct of the Hindoos towards the sick:—"On my ar-

* A large boat.

rival at the spot to which I was directed, I saw three individuals—two old men, and a boy of about 13 or 14 years of age. The two old people were in a hopeless state; the boy, however, looked very well, but as he was lying on the marshy ground, on a bare mat, not five yards from the water, and his body uncovered, his case seemed dangerous. I went up to him, felt his pulse, and perceived it beat well. I remonstrated with those around him for having brought the boy to such a place, and leaving him in that condition; at the same time I enquired if a doctor had attended him. I was answered that the doctor attached to the Kannah (police office) was sent for, who gave him some English medicine, and promised to be back again very soon. Shortly after this, the inhuman man (a Brahmin) appeared, but would give him no medicine, saying, "I have given *once*, for which I have not been paid; and I will not administer any more till paid for." I was struck with amazement at the words of this wretch; but all persuasion and promises were of no avail. Humanity led me to suggest, that if the boy was taken to his home and kept warm, I would pay any charge the doctor would make; this was not acceded to, and as it seemed useless to do any thing further, so long as the boy remained in that damp place exposed to wind and weather, I thought proper to go away. The doctor was still there, but whether he gave any medicine after I left the place, I cannot say. On inquiry the following morning, I was informed the boy died about midnight. Your obedient servant,

C."

Tully's Nullah, Sep. 22d, 1825.

Would not this affair in Britain be looked upon as *murder*? Ought not "inquisition" to be made "for blood" thus shed in British India? Mr. Ward, of Serampore, in his "View of the history, literature and religion of the Hindoos," estimates that *five hundred* sick persons annually have their death hastened by this inhuman rite. In the letter of the subscriber it is said—"It is far more prevalent than the burning of widows." Another correspondent says—"Let it not be supposed that this murderous practice is alone confined to the Ganges: not only every tributary stream, but every outlet, however trifling, is witness to these abominable rites."

2. *The necessity and means of the suppression of this murderous custom demands attention.* This subject has been recently much considered in the various public papers in Calcutta. The Hurkaru for Aug. 24, 1825, inquires—"Where are all the native doctors, about whom we heard so much in former days, when the cholera prevailed?"

Many of these, we suppose, are Mussulmans, and as they can have no prejudice in favour of the inhuman practice we have adverted to, they might be very properly employed to prevent it, where interference is deemed justifiable. We should imagine there could be no impediment on any score to the promulgation of an order to this effect—That before any poor unfortunate being should be dragged down to the Ghaut to be suffocated by the Brahmins, it should be incumbent on them to have the authority of the native doctor. We hope this subject will receive the consideration it merits. We have felt it our duty to endeavour to bring the subject forward, in order that some means may be speedily devised to check at least the perpetration of those legalized murders, even if the entire prevention of them should be deemed impossible." The Editor of the Bengalee newspaper published at Serampore, under date Sept. 3, 1825, says—"The cholera has prevailed at Serampore and its neighbouring villages. Those patients to whom we have given medicine in the early stages of the disease have recovered, and we are happy to say, that by our appointing a doctor, and rendering medical assistance, many lives have been saved." This man I knew; he used to go to the Ghauts and give medicine to those who were brought there to die, and some days half of them have been sent home recovered. The Editor of the India Gazette for Sept. 1, 1825, remarks upon the exposure of the dead, and the slovenly mode of sepulture among the Mussulmans—"There is a necessity for more efficient regulations, and a more active enforcement of them than appears to exist at present. There is hardly a public Ghaut in this city (Calcutta) and its environs, that can be approached without horror and loathing, from the number of swollen and floating carcasses in all stages of putrefaction that are suffered to remain for whole days together in the vicinity."

The law of nations, and of revelation is—"Whoso sheddeth man's blood, by man shall his blood be shed." Gen. ix. 6. This inviolable law pronounces the Suttee, the taxation of the pilgrim to death, and the suffocation of the sick on the Ganges—murder! murder!—Who will cry for justice? who will appeal to the governors of India? Who of them "will hearken and hear for the time to come."—Oh that they properly felt these evils, and their awful responsibility! *One legislative word would suppress these enormities.* Permit me to close with the remarks of Rollin, on the conduct of Xerxes, in giving up his brother's wife to the revenge of his own. "He at least yielded, and was guilty of the *weakest and most cruel piece of compliance* that ever was acted, making the *inviolable obligations*

of justice and humanity give way to the arbitrary laws of a custom." Rollin's Anc. His. vol. 3. p. 274. With earnest prayer that Christianity may shortly bless the distant, benighted, and bloody shores of India, with "the peaceable fruits of righteousness,"

Yours in the work of the Lord,

J. PEGGS.

DOMESTIC.

BRISTOL ACADEMY.

Extracts from the Report of the Bristol Academy for the year ending June 1826.

It may be proper to begin the Account, for the past year, of the Bristol Education Society, by informing the friends of the Institution, that the Committee lost no time in endeavouring to carry into effect the Resolutions of the last General Meeting.

Mr. Crisp entered the Academy house the 1st of September, and at the same time, Mrs. Hornblower began to superintend the domestic concerns. When Mr. Anderson arrived, about the middle of October, the course of instruction, prescribed in the Resolutions of the Society, commenced.

At the beginning of August, twelve Students were in the course of education: Mr. E. C. Daniell at his own expense, who left the Academy after about three months, to pursue his studies at Edinburgh; Mr. J. J. Davies, (whose time expired at Christmas, and who has since that period been assisting Mr. Porter, at Bath,) Mr. Watts, Mr. Sincox, Mr. Newman, Mr. Bakewell, Mr. Coombs, Mr. Roff, and Mr. Burditt, supported on the funds of the Society; Mr. Charles Daniell on the Broadmead Benefactions; Mr. Leechman on the Bristol Baptist Fund; and Mr. Nicholls at the expense of a friend.

Four new Students entered the house at Christmas: Mr. Hull from Leicester, on the Broadmead Benefactions; Mr. Giles from Chatham; Mr. Trend from Devonport; and Mr. Robinson from Dunstable; to be supported by the Institution.

The Committee have resolved to admit, at the beginning of September, Mr. S. J. Davis from Clozmel; Mr. Henry Capern from Tiverton; and Mr. Wildmore from Grimsby. The number of Students will then be seventeen.

Mr. Crisp has taught the Students Hebrew, two days in the week; and Mr. Anderson, Greek and Latin, four days.

Mr. Crisp meets the Students every morning, at seven o'clock; when he delivers Lectures in the Theological department, examines the young men on the subjects of

the Lectures, and hears and examines Weekly Essays on topics connected with the course of studies. The senior class have written Sermons, and the junior classes Schemes of Sermons; which Mr. Crisp examines at such hours as may least interfere with the regular lessons.

Mr. Anderson has taught the Students Geography, and the elements of Mathematics, two evenings in the week; and will, in proportion as they are qualified by previous knowledge, direct their attention to Classical Antiquities, Logic and Rhetoric.

A Sermon and an Essay have, every week, been read, in rotation, by the Students, in the presence of the Tutors. At the time of these exercises, the Students have been allowed, as formerly, a freedom of remark on one another's compositions; and the Tutors have made more extended observations, designed to assist in forming habits of correct thinking and writing.

The Committee have great pleasure in stating, that they have reason to believe that the general deportment of the Students has been such as becomes those who are preparing for the exercise of the Christian Ministry; and with respect to learning, they trust that the subjoined Report, made by the Rev. Joshua Marshman, D. D. the Rev. Joseph Hughes, A. M. J. E. Stock, M. D. the Rev. John Kershaw, A. M. and Mr. J. E. Ryland, who have been requested to examine the progress of the young men in their respective studies during the last nine months, will prove satisfactory to the friends of the Institution:—

Academy, Stokes Croft,
June 27, 1826.

After a careful examination of the Students under your patronage, we have the pleasure of reporting, that their acquaintance with those subjects in Theology on which Lectures have been delivered, with portions of the Hebrew Scriptures, and of the Greek and Latin Classics, and with the elements of the Mathematics, reflects great credit upon their own talents and application, and gives very satisfactory proof of the fidelity with which the Tutors have discharged the arduous duties of their office.

To the Committee and	J. E. STOCK.
Members of the Bristol	JOHN KERSHAW.
Education Society.	J. E. RYLAND.

The testimony of Dr. Marshman, and of the Rev. Joseph Hughes, would have been furnished, had they not been called away, by other engagements, before the close of the Examination. As far as they took a part in it, they coincided in the favourable judgment.

Here the Committee feel it proper to observe that, since the process of education was, at the commencement of the past year,

professedly put upon a materially altered and improved plan, and since it is partly on the strength of this that they presume to plead, in more pointed terms of solicitation, for augmented pecuniary assistance, they may justly be called upon to say, explicitly, whether this plan has been faithfully reduced to practice. And they can with full confidence assure those who are, and those whom they invite to become, supporters of the Institution, that the reformed system has been acted upon with diligence and vigour. While they feel this declaration to be due to the interests of the Seminary, and to truth, they are desirous not to be understood as casting a reflection on the worthy persons who have during former periods sustained the office of Instructors. Those respected Tutors discharged the duties of that office according to the method which, from the original practice, had become established and remained so long stationary in the Institution. The progress of information and mental activity in the community, the improved education of the youthful part of many of our congregations, and the more generally acknowledged necessity to our ministers of a stronger intellectual discipline, and a more considerable share of literary attainment, have come at length to render it indispensable to adopt a system of larger requirement in our Academy. In the new plan a greater measure of labour is expected from the Students, and a more strict and diversified exercise is prescribed, at once to promote and ascertain their improvement. As nearly as possible, their whole time is made available to the purpose, and accountable to the authority of the Institution.—To this may be added, that henceforward a very careful and somewhat rigid judgment will be exercised, in deciding on the qualifications of candidates to be admitted to support on its funds.

In the prospect of the great expense in accomplishing the provisions for the new domestic arrangement, and in apprehension also that the usual income would not be adequate to the demands of the new system, the Committee consulted on measures to make applications to the friends of the Institution, both in London and elsewhere, for further assistance. Just as that application was on the point of being made, with every hope of success, the disastrous convulsion affecting the fortunes of so many individuals in all parts of the country, took place, and suspended the plans of the Committee. Meanwhile, to meet the difficulty created by the extraordinary expenditure, they accepted the kind offer of a loan of £250. for two years—the first year without interest, provided that either a further loan of £250. could be obtained on the same gratuitous terms, or that this amount could be raised

by donations. Willing to set the example of an effort to fulfil the latter condition, several gentlemen have agreed to contribute £5. each; and it is hoped that many others will give their names to the list.

While so great an expense has been incurred to carry the new domestic arrangement into effect, the Committee feel pleasure in stating, that their calculation of advantage from it has been fully realized. It has been ascertained that the annual expense of every Student *in addition to the present number*, will not, in the account of the domestic department, as taken exclusively of the cost of tuition, exceed £25.

The Committee cannot be insensible under what an inauspicious aspect of the times, the advocates of religious institutions have to make their application for pecuniary assistance. It is in vain now to wish that the friends and agents of ours had been less withheld, by the scrupulousness of waiting till its improved claims should be more formally verified, from urging the application while money seemed to be seeking every channel to discharge its superfluity; and while a small portion of it might thus, perhaps, have been withdrawn, to a consecrated and permanent use, from running down into a gulf. How diminutive a subtraction from what is now lost might have invigorated the activity, and enlarged the scope, of all the institutions in aid of religion! But surely religion and the rational expedients for serving it, are the very last thing of which we are to despair. If the times were even still more disastrous, if the sources of wealth were still more reduced, we would repose in Providence an entire confidence for this sacred cause. But this is saying, (since Providence acts by human means,) that we have confidence in the liberality of those who have still at their command the means of supporting the institutions for the service of God. It is too probable that some of those of whose sincere good wishes we can have no doubt, and who would, but for the recent change and present distress, have added themselves to the number of our regular supporters, will be restrained from doing so by inability or honest prudence; but may not the Committee be pardoned if they hint an admonition, that the national depression should not be pleaded in excuse by such as have *not* so materially suffered by it? It may be permitted also to remind the more prosperous and wealthy among the professed friends of religion and its institutions, that they are under the moral obligation of some rule of *proportion*: an individual so favoured can, without inconvenience, contribute a sum equal to the collective amount of what is afforded at the cost of a sensible effort and sacrifice by a *number* of persons, of humbler and precarious competence.

In reverting to our own sect of Christians, the Committee cannot feel it necessary to multiply words to enforce the special claims of this Institution. Let them call to mind the names of the ministers, living and dead, the most distinguished for ability and usefulness, who have proceeded from it; and consider whether they would not desire a greater proportion of such hereafter. Let them look at their rising families, for whom many of them are perhaps wishing a mental cultivation superior to that which fell to their own lot in youth; and think what order of qualifications in the religious instructors will be indispensable to engage the complacency, and command the respect, through life, of this improved race. Let them look at their neighbourhood, in town and country, and consider what kind of advocates of religion they can deem capable of doing it honourable justice with all classes of the inhabitants. Finally, let them observe the signs of the times; let them judge whether it be not in sober truth a fact, as undeniable as it is grand and hopeful, that there is in our age, and destined to be still more conspicuous in that which is to follow, a wide and rapid advancement in inquiry, knowledge, and intelligence; and then let them say, if they think it becomes any Christian to be indifferent whether men who are to stand forth the public representatives of Christianity, shall be qualified to sustain its ministrations on an equality with the higher state of the general mind, or shall sink it in disgrace by falling below.

Annual Meeting,—Broadmead Vestry. Wednesday, June 28. The Rev. Joseph Hughes, A.M. prayed. The Rev. John Kershaw, A.M. of Abingdon, preached, from Eccl. xii. 10. "The preacher sought to find out acceptable words." The Rev. Richard Horsey concluded in prayer. Adjourned to the Vestry. Edward Phillips, Esq. in the Chair. The gentlemen present paid their Subscriptions, and those which they had received. The Report of the Committee, the Report of the Examiners, the Treasurer's Account, the Minutes of the last Annual Meeting, and of the Committee Meetings, were read.

Resolved unanimously, I.—That the cordial thanks of this meeting be given to the Rev. John Kershaw, A.M. for his excellent sermon.

II. That the Rev. Dr. Cox of Hackney, be requested to preach the next Annual Sermon, and in case of failure, the Rev. Dr. Steadman of Bradford.

XI.—That the following be substituted for the fourth Resolution at the Annual Meeting 1827:

"That no Student, during either the first or the second year of his residence in the Academy, shall, for the purpose of preach-

ing, go to such distances from Bristol, as may prevent his attendance at Lectures, either on Saturday or Monday."

LONDON BAPTIST BUILDING FUND.

At the Quarterly Meeting of this Society, held at No. 6, Fen Court, July 25th, 1826, the following sums were voted, namely, to

	£
Appleby, Leicestershire	75
Stoney Stratford, Bucks	80
Gretton, Northamptonshire	75
Hillesley, Gloucestershire	70

It may not be improper to state, that this Society during the last year contributed to sixteen cases, free of all expences, except postage, the sum of fourteen hundred pounds. The same sum collected in London on the former plan, would not, it may be affirmed, have realized to the churches more than a thousand pounds. Lately an attempt to collect, by personal application, was made in London, when more than forty per cent. of the amount obtained was expended in collecting. Surely, if argument was necessary, this would be sufficient to convince the contributors of the evil of the former system, and of the advantage of the present mode. Those who love the Redeemer will consider the object of this Society well deserving of their support, being so intimately connected with the promotion of his kingdom in our own land.

The Committee conceive that there are many wealthy individuals in our churches, who have it in their power to support this Fund, either by Annual Subscriptions, or by large Donations, or by liberal Bequests. Might not an Annual Collection be made in most of our churches on behalf of this Society, or small sums be collected periodically, that an opportunity might be afforded to the less opulent, and to the poor widow, to cast their mites into the treasury of the Lord? Those who feel their obligations to the Saviour for all they possess, and hope to be introduced by Him to the blissful and permanent mansions of glory, will not need pressing to devise liberal things. The Lord loveth a cheerful giver.

The Committee meet at Fen Court on the fourth Tuesday in every month, at six o'clock in the evening, and would esteem it a favour if the ministers in London, who are friends to the Society, would attend, when they can make it convenient, and give their advice, influence, and co-operation.

Mr. S. Bligh, 75, Whitechapel, will be glad to wait upon any Lady or Gentleman, to give information, or receive Contributions. Subscriptions or Donations will also be thankfully received at No. 6, Fen-court, Fenchurch-street; or by the Secretary, 29, Charles-street, City Road.

ASSOCIATIONS.

WESTERN DISTRICT.

At Lyme-Regis, June 14 & 15. Sermons were preached by Messrs. Price (John xiv. 16, 17.), Horsey (Psalm cii. 16.), Kilpin (John vii. 46.), and Baynes (2 Cor. iv. 3.). Baptized during the year, 105. Clear increase, 69. Subject of the Circular Letter, *Holy Love*.

WESTERN ASSOCIATION (WALES).

At Cwmda, Carmarthenshire, June 13 & 14. Sermons were preached by Messrs. J. Morgan (Ephes. ii. 8.), W. Jones (Heb. x. 12, 13.), D. D. Evans (Heb. iii. 6.), D. Jones (1 Pet. i. 8.), J. Herring (Judges iii. 20.), T. Thomas (2 Cor. iv. 7.), J. Watkins (Col. iii. 1.), J. Edwards (Ps. xlv. 3, 4.), J. Jones (John viii. 36.), D. Davies (Luke xxiv. 28, 29.), and D. Saunders (Rev. i. 17.). Baptized during the year, 439. Clear increase, 281.

ORDINATIONS, &c.

GLOUCESTER.

On Wednesday, June 14th, Mr. William Yates, late of Bristol Academy, was ordained pastor of the Baptist Church in the City of Gloucester. In the morning, Mr. Bishop (Independent) of Gloucester, read and prayed; Mr. Trotman of Tewkesbury delivered the introductory discourse, asked the usual questions, and received the confession of faith; Mr. Clark of Long Buckby (Mr. Yates's pastor), offered the ordination prayer; Mr. Birt of Birmingham, addressed Mr. Yates, from 2 Tim. iv. 22; Mr. Franklin (Countess of Huntingdon's Connexion) of Gloucester, concluded by prayer. In the evening, Mr. Cozens of Kingstanley, commenced by reading and prayer; Mr. Winterbotham of Horsley, preached to the church, from 1 Thess. v. 12, 13; Mr. Richards (Independent) of Stonhouse, concluded by prayer. The prospects of the church are pleasing and encouraging.

MINCHINHAMPTON.

On Wednesday the 9th of August, 1826. Mr. Joseph Dunn, member of the Baptist Church at Trowbridge, under the pastoral care of Mr. Walton, was solemnly set apart over the church at Minchinhampton, Gloucestershire.

Mr. Mitchell of Eastcombs, commenced the service in the morning by reading the Scriptures and prayer; Mr. Walton delivered the introductory discourse, asked the usual questions, received Mr. Dunn's confession of faith, and prayed the ordination

prayer; Mr. Winterbotham gave the charge from 2 Tim. ii. 7.; Mr. Cozens of Kingstanley concluded in prayer.

In the evening, Mr. Winterbotham prayed; Mr. White of Cirencester addressed the people, from Rom. xv. 30., and closed the solemn and highly interesting services of the day in prayer.

HADLOW.

THE Pastor and Congregation connected with the Baptist Meeting at this place, held their Fifth Anniversary on Thursday, the 25th of April. Mr. Shirley of Sevenoaks preached in the morning, and Mr. Francis in the afternoon.

The encouragements which the increase of attentive hearers presented, the general prospect of usefulness, and the presence of numerous highly valued friends, combined to render it one of their most interesting and pleasing anniversaries—but scarcely had the afternoon service terminated, when the painful intelligence arrived, that two of their friends, who had intended to meet them, Mr. Richard Gower and his wife, members of Mr. Gladwish's church, at Breachley, in attempting to cross a bridge on the river Medway, were, in consequence of the horse taking fright, precipitated into the water, and both were drowned.

They had long maintained a character honourable to their profession, and were greatly esteemed by their Pastor and the church, for their consistent and blameless walk; with persevering industry, and the divine blessing on their daily labours, they they had been enabled to support a family of five children: this afflictive dispensation has left them orphans, and without any provision for their future support.

Contributions will be gratefully received and carefully applied, by the Rev. J. Ivimey of Heathcote-street, and Mr. T. Thompson of Brixton Hill.

NOTICES.

The First Annual Meeting of the Berks and West London Association will be held at Newbury, on Tuesday and Wednesday, September 12 & 13; Messrs. T. so of Wallingford, and Hinton of Reading to preach.

We are informed that the Rev. J. Mann, A.M. of Shipley, has accepted the invitation to undertake the Pastoral Office of the Church in Maze Pond, London.

The new Baptist Meeting recently erected at Tottenham, will be opened on Wednesday, Oct. 4: the Rev. Messrs. Saunders of Liverpool, and Fletcher of Stepney, are expected to preach. Service to commence in the morning at eleven, and in the afternoon at three.

MONTHLY REGISTER.

FOREIGN.

THE Emperor of *Russia* has issued a Decree, suspending the proceedings of the Bible Society till further orders, and directing an exact account to be taken of the real and personal property belonging to the Institution.

The Emperor of the *Brazils* has given a Constitution to *Portugal*, which has been received with great joy. But it is said, that the king of *Spain* is much alarmed at it, and perhaps not without reason: it must be a sad drawback on the pleasures of despotism to have a constitutional Government next door.

Some interesting occurrences have taken place in *France*. M. Montlosier has published a "Denunciation" of the order of the Jesuits, on account of their "continual encroachments on the civil authority, and their arbitrary and tyrannical acts exercised over the faithful." Five thousand copies of this pamphlet were sold in two or three days. But the Jesuits are safe, for Royalty is on their side. The king has signified that if any proceedings were instituted against them, he should be well pleased that means should be found to have them quashed. "My brother gave France a charter," said his Majesty, "but I will do better; I will give her a religion." A likely thing, for a Bourbon! — Yet the king is certainly very religious in his way, which the following fact will prove: — His Majesty concluded the ceremonies of the Jubilee, a short time since, by renewing the vow of Louis XIII., that is, by dedicating his kingdom to the Holy Virgin, and presenting her statue in silver to the Cathedral of *Nôtre Dame*! On Assumption Day the statue was to be blessed by the Archbishop of Paris! The Latin inscription on it stated "that the Most Christian King, Charles X., imitating the piety of his ancestor, vowed, dedicated, and consecrated, to the Virgin Mother, himself, his kingdom,

his family, and his people!" It is to be hoped that the Virgin will take better care of him than she did of some of his ancestors.

We are sorry to observe, that the French Government has lately manifested a desire to infringe on the religious liberties of the people. A recent decree in the Court of Cassation declares, that "liberty of worship is indeed guaranteed, but saving and excepting all restrictions established by former laws!" Roman Catholic bigotry follows the Protestants, even after death: two English gentlemen were in Paris a few weeks back, visiting a friend; one of them was suddenly taken off, by an inflammatory disorder. When his friend waited on the Magistrate to make arrangements for the funeral, he was requested not to think of interring the corpse in the *Pere la Chaise*, the celebrated public cemetery, as he could not answer for their safety, if a Protestant procession should be seen there!

July 4, the Fiftieth Anniversary of the Declaration of Independence, was celebrated throughout the *United States* with extraordinary enthusiasm. It is remarkable, that Thomas Jefferson and John Adams, formerly Presidents of the Union, both died on that day. They were both members of the Committee by which the Declaration was drawn up, and were universally revered for their talents and patriotism.

No intelligence of any particular interest has arrived from *Greece*, *South America*, or the *East and West Indies*.

DOMESTIC.

We are inclined to hope that a slight improvement has taken place in the commercial prospects of the country, though the pressure of the times is still very heavy.

In *Ireland*, distress prevails to an alarming extent.

Parliament is prorogued till Nov. 2.

IRISH CHRONICLE,

SEPTEMBER, 1826.

THE Popish Jubilee is celebrated in many parts of Ireland with great zeal. It is awful to reflect on the gross deceptions which are practised by *spiritual* guides on the credulity of their deluded flocks. When will this painful merchandize in the "souls of men" be at an end! There is a sentence in the letter of Mr. Thomas relating to the Archbishop of Cashel's charge, which we should hope is a mistake of the Newspaper reporters! What! a Protestant Archbishop to tell his clergy that "the doctrines of the Reformation are neither important nor essential!" Ought not then his Grace to surrender his See, and its vast revenues to the *Titular* Archbishop, from whom, if he be right in his statement, it is certainly unjust to withhold it? This is to trample on the blood, and to laugh at the groans of the Reformers with a vengeance! May we not expect that, however elevated in rank, this *Protestant* Archbishop will be required, by some who are still higher, to retract the assertion, and to state in its stead, that as to all the essential points of difference in the Popish and Protestant systems, they are so *important and essential*, that the one makes Christ and his righteousness "all and in all," and that the other, by making penances, &c. &c. meritorious, says, that "Christ has died in vain." We venture to remind Dr. Laurance, that at the Reformation, the great doctrine which the Papists deny, of *free justification by the grace of God, through the faith of Christ*, was reckoned, "*articulus stantis aut cadentis Ecclesiæ*;" the grand point with which the Protestant church must stand or fall, the main pillar and ground of the truth. O Protestantism, "these are the wounds by which thou art wounded in the house of thy friends!"

From the Rev. Mr. Briscoe to the Secretaries.

Ballina, July 12, 1826.

MY DEAR BRETHREN.

I PROMISED, in my last letter, to send you an account of a conversation that took place between Mrs. Briscoe and the Rev. Mr. Corcorane, one of the Priests in this town, and I now proceed to fulfil this promise. Mrs. B., one morning walked over to see the school, and observed, when she got near it, the children running away from it in all directions. On enquiring the cause of this, a person replied. "Oh! ma'am, do not go to the school, the Priest is there." "Oh!" said she, "why should I be afraid of the Priest?" She then proceeded to the school, where she found him, and commenced the following dialogue.

Mrs. B. I am surprised, Sir, to see those who are looking up to you as their Pastor, tremble at the sight of you.

Priest. Why, madam, if you are the mother of children you must know that a child fears its parents.

Mrs. B. Yes, but it is a filial fear, mixed with love, not that which will make them tremble at their presence, for perfect love casteth out fear. But tell me, Sir, the reason why you will not suffer these poor little children to come and be instructed?

P. I did not come to drive them out, I have just heard one of them read.

Mrs. B. But you do not approve of their coming, or why did you prohibit them from the altar, and take down the names of those few who did afterwards attend?

P. Because we have free schools of our own, let them come to them. But we have no objections to co-operate with you, provided the schools be under our superintendence and guardianship.

Mrs. B. But you will not let them read the Scriptures.

P. We will. Those parts we shall mark for them.

Mrs. B. But why not the whole?

P. Because they cannot understand them, and your copy is not correct. The translation made in the reign of Henry the 8th was found so full of errors, that in the reign of James the 1st, it was thought expedient to have another. And it is impossible to know whether the book or Testament you have in your hand is correct, unless you can consult the original.

Mrs. B. I certainly cannot myself consult the original, but I believe this translation to be sufficiently correct, on the testimony of those who can do so. And from this book alone I desire to derive all my sentiments, believing it to contain the only revelation of mercy to fallen man. I read here the testimony which God has given of his Son; and that independently of all rites and ceremonies, whosoever relies simply on the atoning blood of Christ for pardon and salvation, shall not perish, but have everlasting life. By it I wish to live, and hope to die. And as I am persuaded you will not stand in my place at the bar of God, nor answer for me there, I cannot allow you, or any other man to judge for me now. And all the harm I wish you is, that the Lord would

open your eyes, as well as the eyes of the poor creatures you are deluding, for they are more afraid of their clergy than of their God!

P. (With apparent warmth.) How do you know that? Can you judge their hearts?

Mrs. B. No, Sir, but I can prove it from their conduct. They are afraid to do any thing you tell them not to do. For instance, you threatened them that if they sent their children to school, you would not give them the rites of the church, and they have withdrawn them, while every hour of their lives they break God's commandments by cursing, lying, and swearing.

P. I acknowledge that the Irish are very guilty of these things; but there are very few, even among Protestants, exempt from those errors.

Mrs. B. Errors, Sir, they are sins committed against a holy God. And though I am sorry to say, that some Protestants are guilty of these crimes, yet the real Christian dares not commit them.

P. And do you think, ma'am, you are got into a land of Hottentots?

Mrs. B. Alas, Sir, I am surrounded by those who are almost as ignorant, and stand as much in need of instruction!

P. But they have instruction. We are continually giving it to them, not only from house to house, but every day in the Chapel.

Mrs. B. But your instruction will do them no good, if you keep from them the word of God, which is the only guide.

P. But you act inconsistently with your own principles. You profess to derive them from the Scriptures alone, and yet you practise infant baptism, and you know there is no mention of it in the Scriptures.

Mrs. B. No, Sir, I do not approve the baptism of infants. I believe no one is a proper subject for that ordinance, but a believer in Jesus.

P. In this you act up to your profession.

Mrs. B. Sir, I thank you for this concession.

P. But you talk a great deal about this word of God—can you prove to me that it is his word?

Mrs. B. Yes Sir, I can, from all I feel within me, and see around me. But I do not consider that I am called upon to prove it, but to believe it.

P. Oh! you will not keep to your argument.

Mrs. B. Sir, I did not come here to argue. I believe this is the word of God. And though I acknowledge that I am, as you consider me, very ignorant, yet I am not so ignorant but I can see the drift of your arguments.

P. And would you then put this, which you cannot prove to be the word of God, into the hands of every poor ignorant person?

Mrs. B. I would Sir, and happy should I be to do so.

P. (Very contemptuously.) O then we may set the printers all to work to print Testaments for the ignorant people and children; and then, I suppose, you think they will be filled with the Spirit.

Mrs. B. Sir, you are now blaspheming against the Holy Ghost. I cannot stop to hear this; but give me leave to tell you, before we part, that if you are not regenerated by the power of that Spirit whom you now blaspheme, hell will be your portion. (This was spoken just as she got out of the school, at which the Priest seemed greatly agitated, and said)

P. Madam, do not expose your principles to contempt.

Mrs. B. O, Sir, I am not ashamed of them, but wish to make them known to all the world.

Here the conversation ended, since which they have cursed the school; but notwithstanding it is increasing, and will, I have no doubt, continue to increase.

J. P. BRISCOB.

From the Rev. J. Wilson to the Secretaries.

Boyle, July 18, 1826.

DEAR BRETHREN,

I AM happy to hear that another friend to Ireland has been raised up, in the person of him who has engaged to pay the salary of a Teacher, in the parish I mentioned in my last. And as it is to be called the "Providence School," I sincerely trust it will be blessed with the smiles of that gracious Providence, without whose sanction all our efforts will be in vain.

It is cause for gratitude, that those smiles have not been withheld, even in reference to the parish referred to; for notwithstanding the efforts that have been made to put down the two schools already established, they are still well attended, and the New Testament is extensively read, and this has not been without some pleasing effects; one of which is, an increasing desire to have scriptural schools established, for the benefit of the children who cannot attend those now in existence, because of the distance from their dwellings.

A reference to the Providential government of God can always be made with satisfaction by the believer: he knows that whatever his Lord does is right, is best; though he may not be able to see that this is the case, yet he believes it. This observation will bear, not only when friends are raised up, but when they are cut down; not only when one steps into the field of labour, but when one is taken from it. Hence, though the friends of Ireland generally, and of our Society in particular, have

to mourn the loss of their excellent President; yet, they sorrow not as those without hope; either in reference to the individual himself, or the interests of that country, whose welfare was so dear an object to him. May all connected with the Institution therefore "have faith in God," and their confidence shall not be misplaced, nor their expectations disappointed.

I have, since my last, besides preaching in several places in my own district, paid a visit to our esteemed Brother Briscoe, whose health, I am happy to say, is considerably improved, though he still often feels, that though "the spirit be willing, the flesh is weak." I was sorry to find that he had no place to preach in, but "his own hired house," and though an Apostle's labours may have been blessed under such circumstances, it is not often that a preacher in modern times can do much good in this way. There is generally a disinclination on the part of the people to attend, and in the present instance, the house was not in an eligible situation; we have therefore taken as large a room as could be procured, in a more central part of the town, at a rent of seven pounds per annum. But I would strongly urge that something be done, as soon as possible, to obtain a permanent place of worship in that town, in which case, I feel assured a good congregation would constantly attend. I also visited Westport and Castlebar, and saw some of my old friends there, in both of which places I preached.

Yours affectionately,

J. WILSON.

From the Rev. Mr. Hutchinson to the Rev. Mr. West, Dublin.

Abbeyleix, July 1, 1826.

DEAR SIR,

KNOWING you to be interested in Zion's prosperity, as often as I, therefore, have any thing of importance to write, I embrace the earliest opportunity of communicating it to you. Last Tuesday evening, according to previous appointment, I examined two candidates for baptism. The church were satisfied with their views of doctrine and practice. Next Lord's day being our communion season, I published my intention of baptizing them this morning at eight o'clock.

On arriving at the destined place, a large attentive assembly soon was collected. I addressed them for half-an-hour on the design and end of baptism. A deep solemnity sat on every face, which was heightened by the fineness of the morning, the transparency of the waters and the surrounding scenery. After baptism we repaired to Br. Sutliff's house, changed our clothes, sung and prayed with a number of the spectators, who followed us thither, and

then returned home, under a solemn sense of the divine approbation.

The persons baptized to day were mentioned with others, whom I expect will come forward shortly, in my letter to the Committee; and it is worthy of thankful notice, that some who were not long since our great enemies, have commenced attending with us at worship, were present this morning at baptism, and were very active in giving it publicity, and in inviting spectators. May we not exclaim "What hath God wrought?"

My own health and spirits are good; my companion is well also; we hope you and family are in the same state. I am still making some exertions on behalf of our excellent society, when I have done all I can I will send you word. I hope God will bless you and all connected with the society, with all needful wisdom and grace. Do pray for yours, &c.

W. HUTCHINSON.

From the Rev. Mr. Thomas.

Limerick, July 21, 1826.

To the Secretaries of the Baptist Irish Society.

MY DEAR SIRS,

ON my return to this yesterday, I sent you the Readers' Journals, except Thynne's, which I now enclose. You will see with pleasure what diligent, devoted, and decided men the Society has in its employment; and though their journals do not contain the twentieth part of their exertions, you will be able to ascertain the true state of things from them; they and the School Teachers are very grateful to the Society and its supporters for their salaries, so acceptable at this very distressed season. And I doubt not, but that their good conduct and unwearied exertions will continue to merit that support, which the friends of truth and of perishing sinners will be ever ready to afford.

I preached in our worthy friend Major Colpoys's parlour, at Ballycar, the evening before last and the preceding one, the parlour was crowded, and I am informed, that there are a great many more desirous to attend. The congregations consist principally of Roman Catholics, and those who have become Protestants, and their families, through the means of the Society. I met there a fine young man, in the twentieth-fifth year of his age, he came on some business to the Major. Speaking to him about the concerns of eternity, he told us, "that he never saw a Bible or Testament, that he never heard of Jesus Christ, nor even his name, and knew nothing about him." The Major gave him a Testament; I pointed out to him the most striking parts of it, giving him all the instruction I could for the time;

he can read, and promised he would pay it every attention. You may feel surprised at this fact, but I could easily point you out hundreds, nay, thousands of such individuals, who are buried in the most dreadful darkness and superstition; and still they are told by their priests that they are right, and they only, as they belong to the only true church! Talk no more of Heathen or Pagan darkness, the Papal is as great, and as to its spirit, a thousand fold more bitter for opposition and cruelty. I preached at Kilfinan last Lord's day week, to a good congregation. I visited the Sunday School which I commenced and established there, it continues to prosper and flourish, it was delightful to see it, the work was of the Lord. I am sure it is not a whit behind any in England in system, in instruction, and progress. There were 114 children present.

I thought to have written more, and to have mentioned many things, and also to make a few remarks on the Archbishop of Cashel's charge to his Clergy, on his visit through this Province, but the post is going out and I must conclude; it was a dreadful charge: with a great many objectional things, he is reported to have said, "that the things in which the Protestant and Roman Churches disagree, are neither important nor are they essential!!!" In the best and most affectionate wishes, ever yours, my dear Sirs, most truly,

W. THOMAS.

From a pious Clergyman to the Rev. Mr. Thomas, recommending a converted Roman Catholic as an Irish Scripture Reader.

DEAR SIR, June 17, 1826.

NOT having had sufficient time on our last meeting to communicate my entire sentiments regarding the person I wish to recommend as a Parochial Reader, I now hasten to do so, by letter, in case there might be a hope of succeeding, and that no time may be lost in forwarding my request to your Society.

My first acquaintance with Patrick Lynch was perfectly accidental, it was on a Sabbath evening, when calling to see a poor invalid, to whom I lent some religious works, that I found a number of people collected, and Lynch reading and explaining the Scriptures: on questioning him about his motive for doing so, he told me that he had been led to examine the Bible, from Sermons he heard preached at Dr. Townley's Chapel in Limerick, and that he was certain the priests were keeping their flocks in ignorance; for the way of salvation laid down for sinners in God's word was directly opposed to the tenets of the Church of Rome. However, his views of the sacrament as administered in that church were rather confused. I lent

him some Sermons on Popery: he read them attentively by himself, and to others; after which he declared that all clouds respecting transubstantiation were entirely removed: this was about the 1st of last February, from which time he has been labouring diligently among his friends and neighbours, to call their attention to divine things, and under God's blessing he has succeeded in many instances. His views of salvation through Christ alone are perfectly correct, but he is not as fully conversant with the Romish Controversy as I could wish, but this will not long be the case, as he is daily searching the Scriptures and controversial works. But my chief motive for recommending him is, because I am certain he will labour more from a desire to advance the cause of religion, than from any pecuniary motives. Trusting that you will do what lies in your power to forward my wishes in this particular, believe me to remain, dear Sir, your sincerely obliged,

W. C. P.

Monies received by Mr. Ivimey.

£. s. d.

Collected by the Rev. W. Copley of Oxford, at Newbury and Whitechurch	22	16	0
Halstead Sunday School Union, by the Rev. James Bass	2	0	0
Mrs. Phillips, Bristol 11 15 8			
Mrs. Jones, Chepstowe 1 19 10	43	5	8
W. P. Ward, Esq. Bristol, by Rev. Mr. Winter	10	0	0
Rev. Mr. Upton, Poplar	1	0	0
Ilford Missionary Association, by Rev. Mr. Smith	7	4	0
G. F. Angus, Esq. A. S.	1	1	0
Mrs. Dyer, Frome	1	0	0
Rev. Mr. Barker, Towcester ..	3	0	0

By Mr. Burls.

J. Wilson, Jun. Scotland Yard, Collected from a few Young Persons	1	7	6
Rev. Mr. West, Chemes	1	1	0
Rev. Mr. Hawkins, Stroud, by Mr. Dyer	3	14	6
Miss Ward, Sunning Hill	0	5	0
Bridgenorth, after a Sermon by the Rev. J. Shoveller	3	14	11
Juvenile Missionary Society Devonport, by Mr. Rudd	5	0	0
An Unworthy Servant	1	0	0
Mr. Paul Hicks	1	1	0
Mr. Stran, Oxford	1	1	0
Collected at Künbolton, by Rev. S. Davis	5	16	0
Collected at Wellingborough ..	3	0	0
— Stoddart	0	10	6
Mr. Torr, Lynn	1	1	0
Joseph Gurney, Esq	5	5	0
Mrs. Elizabeth Bolton	10	0	0

MISSIONARY HERALD.

BAPTIST MISSION.

HOME PROCEEDINGS.

BIRMINGHAM.

ON Tuesday, July 25, the Anniversary of the Auxiliary Baptist Missionary Society for Birmingham and its vicinity, was held at Cannon-street Chapel, Owen Johnson, Esq. the Treasurer, in the Chair.

Prayer was offered, at the commencement of the meeting, by the Rev. Francis Franklin of Coventry; a short Report was read by the Secretary, the Rev. Thomas Morgan, and the usual resolutions were proposed and seconded by the Rev. Messrs. Franklin, Matthews, Arnold, Price, James of Arnsby, J. A. James of Birmingham, Ham, Smith, and Greig, together with Dr. Marshman from Serampore, and the Secretary of the Parent Society. The numerous auditory appeared deeply interested in the proceedings of the day, especially in the details given by Dr. Marshman, who spoke at considerable length on various topics connected with India, and preached at the large Wesleyan Chapel in Cherry-street in the Evening.

Meetings of a similar description, in connexion with the Auxiliary, were previously held at Coventry, Bromsgrove and Coseley, at the last of which places a Branch Society was formed, on Monday the 24th. inst. Besides the ministers already mentioned, the Society was favoured with the assistance, on this occasion, of the Rev. T. C. Edmonds, M. A. of Cambridge, and the Rev. W. Copley of Oxford, by each of whom, as well as by others, Sermons were preached at various places included within the sphere of this Auxiliary Institution. The collections, generally, were not equal to what they have been on former occasions. To this remark, the city of Coventry, however, forms an exception. The sum contributed from thence was found to be considerably larger than before; and from the cordial attachment displayed towards the

cause in other places, there can be little doubt, this would have been uniformly the case, but for the unexampled stagnation of trade, which presses with great severity upon this populous manufacturing district.

WANTAGE.

ON Tuesday, May 30, a Missionary Association was formed for the town of Wantage and its vicinity.

The Rev. Owen Clarke of Taunton, and Thomas Welsh of Newbury, were present on the occasion, and communicated much information on the subject. The weather was very unfavourable, but the attendance was good, and the collection at the close proved that the audience had taken a lively interest in the proceedings. Mr. Daniel was chosen Treasurer of the Association, and Mr. Thomas Whitehorn, Secretary.

FOREIGN INTELLIGENCE.

CALCUTTA.

THE following satisfactory intelligence is contained in a letter from the Missionaries at Calcutta, dated the 17th of February last.

“ On Friday last was the Anniversary of the Juvenile Society, which was numerous attended. Nearly all the young men in this Society are members of the church in the Circular Road, and are doing much towards the promotion of religion in this city, and we have reason to believe, that they will prove a blessing, not only to persons of their own class in society, but also to the heathen, to whom some of them are now able to address themselves on religious subjects. We are happy to say that Mr. Kirkpatrick keeps up much of the life and order of this Society. We anticipate that the Reports of the Juvenile and Native Female School Societies, which are now in

the press, and will soon be forwarded, will give you much satisfaction.

"It is truly gratifying to us to inform you, that there has been a considerable revival of religion amongst us here. It commenced a little before Br. Lawson's death, and that event very much increased it. Since his death six young men have been baptized, and six others have now offered themselves as candidates for baptism. Among the latter are a son of Captain Kemp, and of our late Br. Rowe, and two sons of our late Br. Biss, whose fathers are now in glory; so that instead of the fathers are coming forth the sons, a generation to serve the Lord."

THE following account of the closing scenes of our dear brother Lawson's life, furnished by Mr. Pearce, has been read by several friends, who suggested that it would gratify many, if inserted in the Herald. As the Editor is not aware that it has been, or will be, published in any other form, he cheerfully adopts the suggestion.

"On the 11th of September, Br. Lawson preached his last sermon. He had been for several weeks previous very unwell, with an occasional pain in his side, accompanied with a troublesome bowel complaint, which he disregarded, apprehending it would be of no consequence. On this day, however, he felt very ill, which Mrs. Lawson perceiving, endeavoured to dissuade him from preaching. He said, however, that he must attempt it, as he felt it would most likely be the last time he should do it. His text was Hos. xi. 7—9. 'How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboam? My heart is turned within me, my repentings are kindled together,' &c. It was a very affecting address, and seemed, indeed, as though it was expected to be the last he should deliver to his people. On the notes of the sermon he has written the date at which it was preached, with the words 'very poorly INDEED.' Amongst the items of *improvement* of the sermon are the following:

"'If afflictions tend to bring us near to God, let us welcome them.'

"'How refreshing are the thoughts of heaven, where complete emancipation from sin is contemplated. There God will no more have occasion to put the tender enquiries of the text!

"Br. Lawson still continued very ill till Friday the 23d of September, when although very little better, he was recommended to try change of air, and went over to Hourah, to spend a few days with Br. Statham. Soon after his arrival, he wrote a note to Mrs. L., from which the following is an extract:

"'I am obliged to say, that never was I in such a weak state before. God alone knows what are his plans respecting me. To him I desire to commit myself for time and eternity. I am perfectly convinced, that good is the will of the Lord concerning me. O may I be his, then all will be well.'

"On the day following, he wrote again to Mrs. L., describing his dangerous symptoms, and then proceeds:—

"'I am, I must say, very anxious about myself for the sake of my dearest family. Still I desire to submit, and to acquiesce in all that God is pleased to do with me.' At the close he adds, 'Farewell, my dear, let us be more wholly given to God, and then we shall be less anxious about our poor selves.'

"During the Saturday night, and on the morning of Lord's day, September 25, he felt a more severe pain in his side, which gradually increased till it became exceedingly distressing, and until he could breathe only with great difficulty. He was therefore brought home again, and the best medical advice obtained. It was now ascertained, that an extensive inflammation of the liver had taken place, and a number of leeches, followed by a blister, were applied to his side. By the use of these and internal medicines, the pain in his side was entirely removed, and his breathing became easy again; but a bilious diarrhoea supervened, which no medicine could permanently check, and which continued till his death.

"From this time he appears to have indulged but faint hopes of recovery; yet his mind was wonderfully supported in the affecting and overwhelming prospect before him. He said to me, 'at different times, 'I have great need of patience to bear this long affliction as I ought; but I would not have been without it for a world. I have had such enlarged views of the suitability of the plan of salvation by an Almighty Saviour to the wants of a dying sinful creature, as I never possessed before. Should I live, I will preach more than ever to my people of the infinite righteousness of Christ Jesus, as the only foundation of a sinner's hope. I have no elevated joys, but I have a good hope of being fixed on the rock Christ Jesus.' I have great reason for gratitude, for though constitutionally subject to extreme depression of mind, and in my former illness grievously afflicted by it, I have not this illness had a cloud cross my mind:

all has been tranquillity and peace.' Many similar expressions he made use of to various other friends, but I did not take a particular notice of them at the time, and should, probably, not quote them correctly were I to attempt it.

"In this state of mind Mr. Lawson continued daily growing weaker, till the 15th of October, when medicine producing no improvement in his symptoms, his medical attendant recommended his going on the river, and eventually to the Sand Heads. On this day, he said, to some friends, who were grieved at seeing him so much reduced; 'I am very weak; but if God will he can raise me up again; yea, he is able to do exceedingly more than we can ask or think.'

"The weather being very unfavourable, the doctor advised our not removing Br. Lawson to the boat till it cleared up a little: so that we did not get him on board till the evening of Monday, the 17th. The weather during the night became very fine, and a delightfully cool breeze sprung up, and continued till the close of the day following—so that we made the trial under the most favourable circumstances. Still, however, his complaint was not checked, but during the Monday night and the whole of Tuesday, continued to exhaust him as before. Dr. Browne being unwell, had not seen Br. L. for several days; but to day was gone for change of air a few miles up the river, and we appointed to see him there. We arrived at the hour about 4 p.m. When he came down to our boat, he was grieved to see the evident progress of disease, and in answer to my enquiry on the subject, told me privately, that he could entertain but very slight hopes respecting Br. L.'s recovery. On our return, I thought it right to communicate his views to my dear companion; when he told me he was aware the Dr. was correct, and continued—'I feel I cannot live long, for I find a sensible decay of nature; but I can launch into eternity without apprehension, relying on the perfect righteousness of the Redeemer.' He now communicated his wishes respecting his family and his church, with the greatest composure, and then took leave of me with the most touching expressions of affectionate regard. After this exertion, he fell into a dose, from which, when he awaked, not perceiving me, as I sat behind him, he began to pray, and used among others, the following expressions, which I committed to paper soon after.

"Blessed Jesus, I am a wretched unworthy creature, but I know thou hast purchased me with thy precious blood, and hast entered into covenant relations with thy adorable Father on my behalf, that I should not be hurt by the second death. I am al-

together polluted, but thou hast covered all my defects with the spotless robe of thy perfect righteousness. I feel that my flesh and my heart are now failing, but I know that thou wilt be the strength of my heart, and my portion for ever. Blessed, blessed, blessed God, I have received from thee an intimation, that I must go up to possess a heavenly mansion. And shall I decline the invitation? Oh, no! only grant me a few days to warn my people that"—here his voice became so low, that I could not catch the remainder of his prayer. At the conclusion, perceiving me, he said, that he felt he could not survive more than three days, and then begged me, in the most urgent manner, to make arrangements for his immediate return home. 'He said I wish to see my dear family and friends, and to speak to the members of my flock. I want to leave among them my dying testimony to the truths of the Gospel, and can then die in peace.'

To be concluded in our next.

BEERBHOOM.

EXTRACT of a letter to the Secretary, from Mr. James Williamson, who has lately proceeded from Serampore to occupy the station in this district.

Soory, Jan. 22, 1826.

"I had lately the pleasure to receive yours of the 18th of April last, conveying the intelligence of the offer of my services having been accepted by the Committee, and desiring me to occupy the Society's premises at Mooshedabad, vacant by Mr. Sutton's return to Europe. In regard to the former circumstance, my earnest prayer is, that the Lord would render me faithful, that I may be approved of, not only by the Society, but also by Himself at the great day. With respect to the latter, our brethren at Serampore had, previous to the receipt of your letter, desired me to take the pastoral charge of the church at Beerbhoom. Knowing the destitute state of that church, and considering it my duty to comply with their desire, I proceeded, with as little delay as possible, to this place, where the greater number of the church are residing, and where our brethren, about three years ago, had erected a bungalow, at some considerable expence. With the exception of those residing at Soory, the other members of the church are scattered in different villages, some as far distant as twenty-

four miles. This I feel rather a discouraging circumstance, as I cannot have them all under my immediate eye. Frequent visits are my only resource, and even these are not unattended with obstacles. The weather will not always permit; the great expence invariably attendant on travelling in this country, together with the loss sustained by those residing with me, whenever I am obliged to leave them.

“The district of Beerbhoom, though not so populous as most others in Bengal, contains, notwithstanding a very considerable population. There are no large towns, but numbers of small towns and villages are found scattered throughout, at very limited distances. My access to the heathen, therefore, as well as to the church, is not so easy, and therefore not so frequent as it might be, were I residing in a large town like Moorshedabad. These and other considerations I have suggested to our friends in Serampore, who, however, consider the destitute state of the church here as a sufficient reason of itself, why in the present case Soory should be preferred as a missionary station to Moorshedabad. From what I have observed during the short period I have been here, it would appear, that in general among the heathen, the disposition to hear the Gospel is less in those parts than about Serampore and Calcutta. This is particularly the case in this place, where we are generally treated with less respect than any where else. Some people a short time ago, apparently concerned about my reputation, had requested my Pundit to desire I would not go any more to the Bazar, otherwise I should lose my respectability; I replied, that I was not solicitous about that kind of respectability that could be forfeited by pointing out the way of life to my fellow-men. We are generally able, however, in the surrounding villages, to obtain a small congregation, and to detain some of them for a short time. Now and then an individual will approve of nearly all that is said, and even here it is not uncommon to hear some one say, “these are words which cannot be confuted.” When asked in reply, Why then do you not attend to them? The usual reply is, The time is not yet come. It is not an easy thing, in many cases, to convince a Hindoo that he is an accountable creature, and until this be done what can be effected? In his destiny he sees alike his sins and his duties. The number of members belonging to the church does not exceed fifty. The irregularity that had been existing among them for some time, rendered attention to them my first and principal object; and I hope, through divine aid, we shall improve from day to day. I have intimated to our friends at Serampore, my wish to establish

a circle of schools on the very economical and excellent plans lately adopted there. They have approved of the suggestion, and promised to recommend them to the Society. European superintendence, which was the chief expence attending the Serampore Schools, will here cost nothing, as I shall be able to superintend them myself. One reason why I feel particularly anxious to have a few schools in this district, is the extreme ignorance into which all classes of Hindoos are sunk; very few, indeed, of any class being able to read. The consequence is, that we are obliged to refuse them many tracts, which they are desirous of receiving, and which they would read were they able. Teaching them to read, therefore, which would be the chief object of the schools, would at once open the door of knowledge, now effectually shut against them. Soory is rather a pleasant place; we have a distant view of mountains, a rare thing in Bengal.”

MONGHYR.

The following Letter from Mr. Leslie to Mr. Dyer, is dated Feb. 2, last. The information it communicates is pleasing. To some of our readers, probably, the latter part will convey a new idea of the perils, which, even in India, a Missionary may have to encounter.

“As to missionary news, I have none of any great importance to communicate. All the converts at this station continue to stand fast, and I trust I can say also, that there are signs amongst the people that the kingdom of God is extending. During this cold season, I was absent from home nearly 11 weeks, and being accompanied the whole time by native brethren, the Gospel was declared in many a new place, and in many an ear which never heard it before. During my journey, I spent a whole week in one of the great annual assemblies of Hindoos, at a place called Hadjipore. Thousands and tens of thousands were present; and as I had five native brethren with me, hundreds became acquainted with the name of Christ. The native converts were employed from morning till night—and sometimes after night commenced—in telling their deluded countrymen the way of salvation; and it is gratifying to be able to tell you, that the word of God was generally heard with considerable attention. One thing was observ-

ed by the native Christians as particularly striking, namely, that the Brahmins and the people generally manifested very little inclination to dispute the truth of Christianity, or to argue in defence of their idolatrous system—but rather a disposition to acknowledge the excellency of the religion of Jesus, and the uselessness of Hindooism. This was conduct so entirely different from any thing that had been previously witnessed, that one of my native companions—a man who has preached the Gospel for the last eight or nine years—said to me, that he could not help viewing it as a sign of the speedy establishment of the kingdom of Christ among the Hindoos universally. It was pleasing to see the zeal of the native Christians in endeavouring to bring men to Christ; and it was no less pleasing than astonishing, to see the respect with which they were treated by their countrymen. The time certainly does appear to have come, in which God has disposed the people to listen to the Gospel message from the lips of men the most calculated to communicate it,—and who must ultimately be the principal organs of its communication in these extensive countries.

“My journey extended as far as Chunar, a station about 14 miles beyond the large city of Benares. I felt much encouraged and refreshed by witnessing the labours and enjoying the conversation of Mr. Greenwood, the Church Missionary, at the former place, and Mr. Smith, the Baptist Missionary, at the latter. Truly, to meet with such men was to me, in this distant land, as water to a thirsty soul. As I sent three of the native converts to their homes, after leaving Hadrupore, I took only two with me to Benares and Chunar, who, besides declaring the Gospel in various places on our way, were exceedingly useful to me as Christian society, and in strengthening me in the language.—As I had no one with me who could speak a word of English, I was necessitated always to be conversing in the dialect of the country; and I think I have profited, as I am now able to preach by notes only, whereas before I had to read all I uttered. If God should spare me till next cold season, I trust to be able to go one way by myself, preaching the Gospel, and to send the native converts another, that thus a greater portion of ground may be occupied. O that fruit may be produced!

“Though death has not entered our immediate pious circle here, yet his ravages have been great in every direction around us. In addition to the numerous deaths of Missionaries in this part of the world lately, there has to be added, that of an eminent young man of the name of Warden, belonging to the London Society.

“The country here has been very much

agitated by the war between us and the Burmese, on the East of us, and also by the war in which we have for the last two months been engaged with a great power on the West of us. The Burmese war has been a bloody one for both parties; but (as the British were lately fast overcoming them) his Golden-Footed Majesty is now treating for peace, which the Government is granting him, upon the condition of his ceding the provinces of Pegu, Mergui, Arracan, and some other places to them; and also paying a million of money. The terms have been accepted, and they are only waiting for the return of the messengers who have been sent to the King, to get it ratified. One condition, also, is, that the Judsons and their companions are to be instantly delivered up, and to be sent back with the messengers who have been despatched with the Treaty.* The British also have been successful in the West. A few days ago they stormed and took the great fort of Bhurtpore, which has been deemed impregnable. Some years ago they attempted to take it, but were repulsed with great loss. The British, in having reduced this fort, have humbled all the native powers around. From all accounts they have been for some time standing ready to burst in upon us, and it was their intention, had we failed again in taking Bhurtpore, to have all come down upon us. But God has been merciful to us in restraining them;—two other forts have since surrendered, and it is expected that the two or three remaining Powers that are in arms, will instantly submit. As far as I can learn, it is not the intention of the British to possess themselves of the territory, but only to level all the hostile forts with the ground, that we may not be harassed and disturbed by them as we have for some years been. Since the fall of Bhurtpore the pride of the natives has been entirely subdued, as it was upon that place that their hopes were chiefly fixed. It is nine miles in circumference. The loss of the enemy is very great—the papers say 6000 were killed at the storming alone—and it is likely that several thousands more were killed during the siege. The loss of the British is not near so great as was expected.—Perhaps you will wonder why I have written so much about war; but you will be able to account for it, when I tell you that we felt our lives depending upon the event.”

* Our readers are aware that, unhappily, this treaty was not ratified by the Burmese government, and that the war has in consequence recommenced. The situation of our esteemed American friends is, therefore, still involved in obscurity.—EDITOR.

BENCOOLEN.

AFTER a very long interval, we have received a letter from Mr. Nath. Ward, dated Bencoolen, 18th January last. After mentioning what had occasioned the delay, he proceeds to state

"During the latter part of the past year, I was engaged chiefly in carrying forward the translation of the Scriptures, or rather in preparing myself to proceed with it to advantage. From the period of my first acquaintance with the language, I have been sensible of the necessity of a new version, and have used every endeavour to procure one, but as Mr. Robinson was so well qualified to execute it, I never thought of having any concern with it myself. I consequently require a little preparation before I can hope to be successful in an undertaking so important. I had furnished the rough version of the Acts of the Apostles, and of the Epistle to the Hebrews; when a fall from my horse, early last month, put a stop to my progress. I scarcely know how I escaped with life, but thanks to a gracious Providence, I now feel no other effect from it than a little stiffness in the back, and hope immediately to resume the work."

In a subsequent part of his letter, Mr. Ward mentions the difficulties which obstructed his progress, in consequence of the transfer of our settlements in Sumatra to the Dutch government; and it is most probable that these will lead to the removal of this active and valuable labourer to some more promising field.

MONTEGO BAY.

OUR readers will remember that, on several occasions, we have referred to the interesting circumstances of the Mission in this north-western part of the island of Jamaica, and the absolute necessity of providing a larger and more commodious place of worship for the congregation at Montego Bay. (See M. H. for 1825, pp. 79. 87. 94., and 1826, p. 31.) Mr. Burchell, who has, amidst many discouragements, laboured at Montego Bay and Crooked Spring, with

great zeal and success, is now in this country, having been most kindly taken on board with his family by a worthy captain, just in time, according to human appearance, to rescue him from the grave. His illness was so clearly the result of his exertions, under a tropical sun, in a place of worship crowded to suffocation by multitudes of the negroes, eager to catch the sound of salvation from his lips, that the medical gentlemen by whom he was attended positively assured him that all their efforts would be useless while he continued to occupy his present chapel.

Some months ago the Committee, anxious to second the efforts of their missionary brother to the utmost of their power, apprized him of their willingness to appropriate a considerable sum towards this object; and since then several kind friends, to whom the case had been made known, have, in addition to their usual benefactions to the Society, made specific donations towards it. Hitherto, however, the amount of these has been small; and the great reduction which has taken place in the funds of the Society within the last nine months has deprived the Committee of the gratification of rendering that aid which they had previously intended to furnish.

From the facts that have thus been stated, our Christian friends will perceive that the question has now assumed a very serious shape. In reality, the continuance of the station itself appears to depend on the manner in which our present appeal is received. To proceed as we have hitherto done involves, almost certainly, the speedy sacrifice of life; while, on the other hand, contributions to the amount of little more than £1000 sterling would, in addition to what may be obtained on the spot, be sufficient to preserve our footing in a most important sphere, and where, in a most remarkable and encouraging manner, 'the fields are white unto harvest.'

Could we but fully detail the particulars connected with this station and its vicinity, it would be seen, not merely that the language we have already employed is strictly accurate, but that such indications of a Divine Hand, pointing to more extended exertions, are scarcely to be found elsewhere. It is hoped that Mr. Burchell will prepare a brief statement on the subject, by circulating which among the friends of the Mission, they may perceive how signally the Lord has blessed their past exertions, and what powerful inducements there are to spring forward to this new work of faith, and labour of love.

We add a short extract from a letter, lately written to the Secretary by Mr. Burchell (the publication of which he will kindly excuse), in the hope that the spirit it breathes will awaken a corresponding emotion in every reader :—

“ My feelings, Sir, arise from what my eyes have seen, and my ears have heard. I have known the fatigue—I have seen the tears—I have heard the cries—I have witnessed the thronging of the poor negro to the House of God, and I cannot but feel my soul interested on their behalf. Whilst I have life in my body, and strength in my limbs—whilst I have a voice to be heard, and a tongue to speak—I will raise my voice in their behalf, and my cry shall be, ‘ Men of Israel, hslp.’ Nor can my cry be in vain. The Being who has opened this door of usefulness, who has excited this interesting disposition in the poor negro, will never forsake the people who step forward ‘ to the help of the Lord against the mighty.’ Nor can I, nor dare I, disbelieve for a moment, that God will excite a disposition in his people to raise the means to supply the wants of these destitute negroes.”

In the month of November it will be requisite for Mr. Burchell to return to

his station; and surely the interval will prove that his anticipations, just quoted, are not groundless. Let but each individual, who peruses this paper, do but *the tenth part* of what he can do, and the whole matter will be accomplished with the utmost ease; and shall *such* an exertion be withheld?

It is scarcely necessary to add, that nothing can be farther from the wish of the Committee, or would be more injurious to the cause of the Mission, than that subscriptions to the Society *generally* should be diverted into the channel of this *particular* object. The Society stands pledged to support a number of valuable labourers in different parts of the world, and the most active and persevering efforts are and will be required to provide for regular and indispensable claims of this nature. What has been said in this article, therefore, must be considered as addressed to those, and those only, who possess the ability, on suitable occasions, of presenting a contribution, *independently* of the sum they usually subscribe to the cause. To such then, whether in town or country, this statement is most respectfully, but earnestly, submitted.

Contributions received on account of the Baptist Missionary Society, from July 20, to August 20, 1826, not including individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Legacy of the Rev. — Howlett, late of Long Crendon, Bucks.	100	0	0
Interest on Ditto, 10½ years.....	42	0	0
	142	0	0
Plymouth and Bovey Tracey, by William Prance, Esq.....	35	3	4
Sutton (Suffolk) Baptist Church, by Rev. Mr. Squirrell.....	3	0	0
Chester, Subscriptions, by Mrs. London	3	1	1
Small Subscriptions at Fen Court, by Mr. Stanger	1	2	10
Towcester, Collection, (with 10s. from Q. in the Corner) by Rev. J. Barker.	5	6	0
West Middlesex Union, by Rev. Edward Lewis, Secretary :			
Chelsea, by the Rev. Thomas Burchell	15	5	7
Highgate, by Ditto	6	11	8
Hampstead, by Ditto	3	16	0
	25	13	3

	£	s.	d.
Newport Pagnell, Sunday School, by the Rev. T. P. Bull	2	0	0
Ilford Missionary Association and Subscriptions, by Rev. J. Smith	15	9	0
Sherborne, Subscriptions, by Benjamin Chandler, Esq.....	5	5	0
Wingrave, &c. Collection and Subscriptions, by Rev. T. P. Bull	5	5	6
Edinburgh, Sundries, by Rev. Christopher Anderson	151	9	6
Wantage, Collection and Subscriptions, by Rev. Thomas Welsh	5	2	8
A Friend, by Rev. Eustace Carey.....	50	0	0
Miss Lidgould, by the SecretaryLife Subscription.	21	0	0
Samoth, by Ditto Donation.	10	0	0
Ditto, by Ditto..... For Montego Bay.	10	0	0
Mr. Joseph Gurney, by Ditto Ditto.	5	5	0
John Wilyams, Esq. Scorrier House, by Rev. John Dore.....Ditto.	1	1	0
Mr. Wright, Wellingborough, by Mr. RickettDonation,	2	0	0
L., by Rev. Thomas HutchingsDitto.	1	0	0
Two Friends, by Rev. Dr. NewmanDitto.	1	10	0
Lady, by Rev. Timothy ThomasDitto.	1	0	0

P. S. Besides the sums acknowledged above, the Secretary has had the pleasure of receiving the sum of £13. 5s. 4d. as a remittance from the Menonite Baptist Friends, at Hanau, in Germany, by P. C. Walther, Esq. of that place.

TRANSLATIONS.

Greenock, Port Glasgow and West Renfrew Bible Society, by R. D. Kerr, Esq.	10	0	0
Edinburgh, Sundries, by Rev. C. Anderson	8	1	0

SCHOOLS.

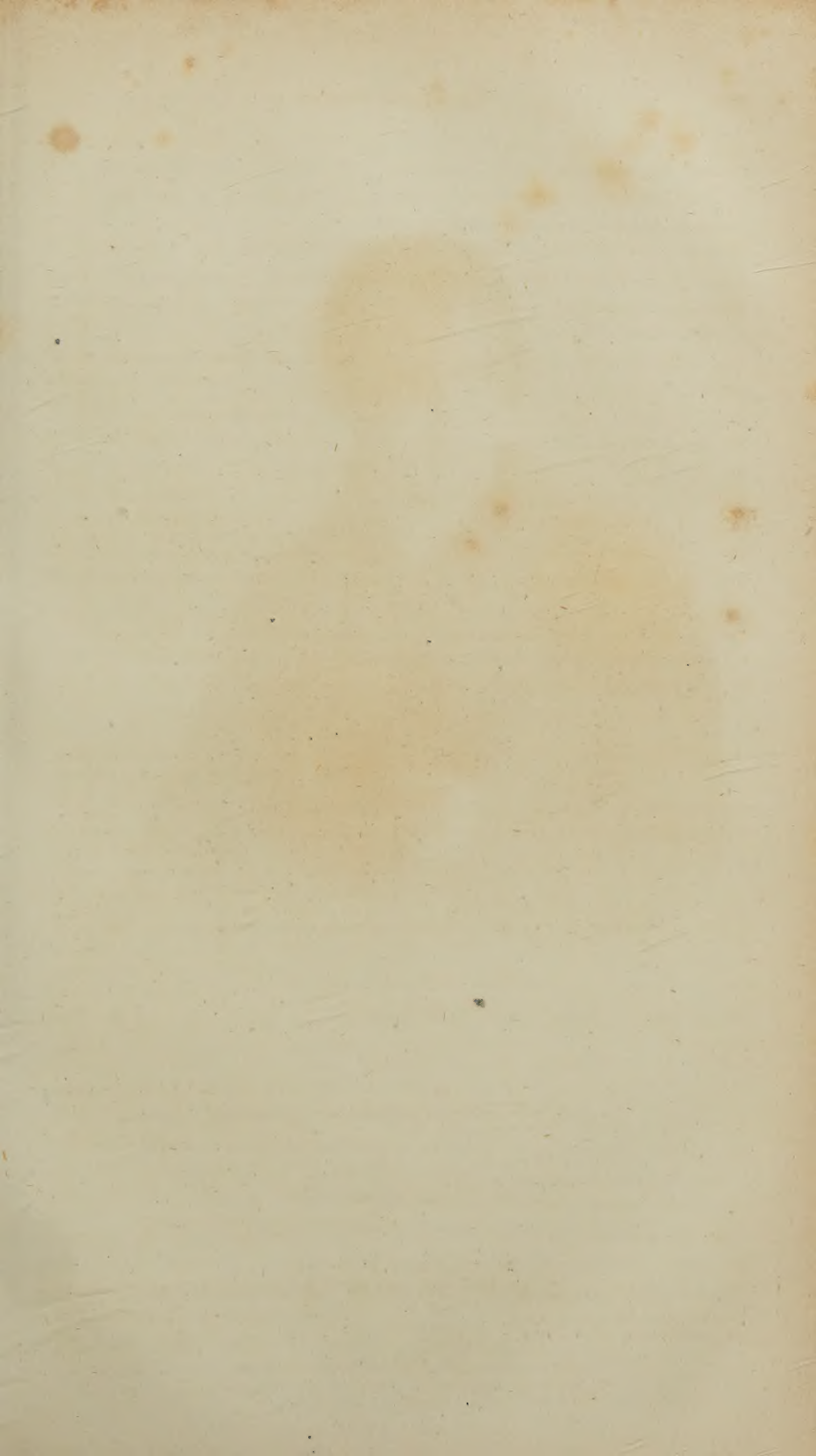
Edinburgh, Sundries, by Rev. C. Anderson	9	11	6
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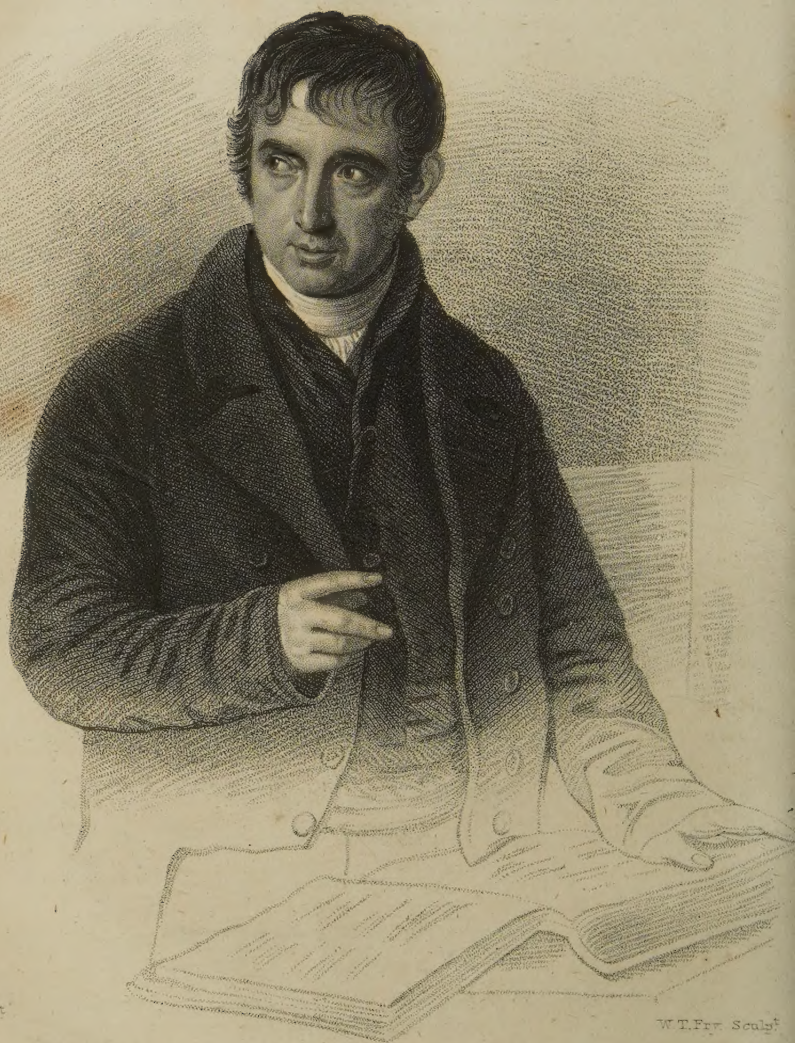
WIDOW AND ORPHANS FUND.

Thomas Key, Esq. Water Fulford, by the Secretary	50	0	0
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TO CORRESPONDENTS.

The thanks of the Committee are returned to the Ladies connected with the Devonshire-square Dorcas Society, for a quantity of Work Bags, together with Needle Cases, Pincushions, Scissors, &c. for the Female Schools; and to a Friend at Eye for the Baptist Magazines for seven years.





REV. J. M. CHIN,
of Walworth.